A GOLDEN KEY TO OPEN Hidden Treasures,

OR

Several great Points, that refer to the Saints present blessedness, and their future happiness, with the resolution of several important questions.

Here you have also

The Active and Passive Obedience of Christ vindicated and improved, against men of corrupt minds, &c. Who boldly, in Pulpit and Press, contend against those glorious Truths of the Gospel.

You have farther

Eleven serious singular Pleas, that all sincere Christians may safely and groundedly make, to those ten Scriptures in the Old and New Testament, that speak of the general Judgment, and of that particular Judgment, that must certainly pass upon them all immediately after death,

The Godhead and Manhood of Christ, is here largely proved, and improved against all Gainsayers, by what names and titles soever they are distinguished and known among us. Several things concerning Hell, and hellish torments, opened, cleared and improved against all Atheists, and all others that boldly assert, that there is no Hell, but what is in us. Some other points of importance are here cleared and opened, which other Authors (so far as the Author hath read) have passed over them in great silence, all tending to the confirmation of the strong, and support, peace, comfort, settlement and satisfaction of poor, weak, doubting, trembling, staggering Christians.

By *Tho. Brooks* late Preacher of the Gospel, at *Margarets-New-Fish-street*.

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WB 41. Rad. C. Dr Russell

A

GOLDEN KEY

TO

Hidden Treasure

To his much Honoured, and Worthily esteemed Friend, Sir NATHANIEL HERNE, Kt. Sheriff of *London*, and Governour of the *East-India* Company.

Grace, Mercy and Peace be multiplyed upon you and yours.

SIR,

MUch might be said (were it necessary) for the Dedication of Books unto persons of worth, interest, service and honour; this having been the constant practise of the best and wisest of men, in all the Ages of the world: And therefore, I need not make any farther Apology, for my present practice.

What is written is permanent, *litera scripta manet*, and spreads it self farther by far, for time, place and persons, than the voice can reach. *Augustine*, writing to *Volusian*, saith, that which is written, is always at hand to be read, when the reader is at leysure. There are those that think (and as they conceive from Scripture grounds too) that

Aug. Epist. 1. ad Volus.

the glory of the Saints in heaven, receives additions and encreases daily, as their holy walk, and faithful service, when here on earth; doth after they are gone, bring forth fruit, to the praise of God, amongst those that are left behind them: If this be so, what greater encouragement can there be, to write, print, preach, and to walk holily in this world?

It was a saying of *Phylias*, concerning his first portraicture: If it be liked, I will draw more beside this if loathed, none but this.

I must also confess, that, that general acceptation that my former labours have found, both in the Nation, and in forreign parts; and that singular blessing, that has attended them from on high, hath been none of the least encouragements to me, once more to cast in my Mite into the common Treasury. Besides I am not unsensible of your candid esteem of some former endeavours of mine in this kind; neither do I know any way, wherein I am more capacitated to serve the glory of God, the interest of Christ, the publick good, reproached truths, and the interest of the Churches in my Generation, than this, as my case and condition, is circumstanced: And I am very well satisfied, that there is nothing in this Treatise, but what tends to the advantage, comfort, support, settlement, and encouragement of those, whose concernment lies in peace and truth, in holiness and righteousness, throughout the Nations.

Sir, The points here insisted on, are of the greatest use, worth, weight, necessity, excellency, and utility imaginable; they are such, wherein our present blessedness, and our future happiness; yea, wherein our very all, both as to this, and that other world, is wrapped up. It will be your life, honour and happiness to read them, digest them, experience them, and to exemplifie them in a suitable conversation; which that you may, let your immortal soul lye always open to the warm, powerful and hourly influences of heaven.

Deut. 30. 15, 19. *cap.* 32. 47.

2 *Cor.* 5. 9. εἰλοτιμήμεθα We ambitiously labour we count it our highest honour and glory to be accepted of God.

Let it be the top of your ambition, and the height of all your designs, to glorifie God, to secure your interest in Christ, to serve your Generation, to provide for Eternity, to walk with God, to be tender of all that have

Aliquid

Aliquid Chriſti, *any thing of Chriſt*, ſhining in them, and ſo to ſteer your courſe in this world, as that you may give up your account at laſt with joy: All other ambition is baſe and low. Ambition (ſaith one) is a guilded miſery, a ſecret poyſon, a hidden plague, the Engineer of deceipt, the mother of hypocriſie, the parent of envy, the original of vices, the moth of holineſs, the blinder of hearts, turning medicines into maladies, and remedies into diſeaſes. In the enthronization of the Pope, before he is ſet in his chair, and puts on his triple Crown, a piece of tow, or wad of ſtraw is ſet on fire before him, and one appointed to ſay, *ſic tranſit gloria mundi*, *the glory of this world is but a blaze*. St. *Luke* calls *Agrippa*'s pomp μετὰ πολλῆς φαντασίας, *a phantaſie or vain ſhew*; and indeed, all worldly pomp and ſtate is but a phantaſie, or vain ſhew. St. *Matthew* calls all the world's glory, δόξαν, *an opinion*: and St. *Paul* calls it, σχῆμα, *a Mathematical figure*; which is a mere notion, and nothing in ſubſtance: The word here uſed, intimateth that there is nothing of any firmneſs, or ſolid conſiſtency in the creature; it is but a ſurface, out-ſide, empty thing: all the beauty of it, is but skin-deep. *Mollerus*, upon that *Pſal.* 73. 20. concludeth, that men's earthly dignities are but as idle dreams; their ſplendid braveries, but lucid fantaſies. High ſeats are never but uneaſie, and Crowns are always ſtuffed with Thorns; which made one ſay of his Crown, Oh Crown, more noble than happy: ſhall the ſpirit of God, the grace of God, the power of God, the preſence of God, arm you againſt all other ſins, evils, ſnares, and temptations, as you are by a good hand of heaven, armed againſt worldly ambition, and worldly glory:

Mat. 25. 21.

Bernard. Cardinal *Burbon*, would not loſe his part in *Paris*, for his part in Paradiſe: *Act. and mon. Fol.* 859.

Act 25. 23.

Mat. 4. 8.

1 *Cor.* 7. 31.

The Romans built Virtue's & honours Temples cloſe together, to ſhew, that the way to true honour, was by Virtue, *Aug.*

Sir, you know he was a *Saul* that ſaid, *honour me before the people*; and he was a *Jehu* that ſaid, *come, ſee my zeal for the Lord of hoſts*: and they were three Iriſh Kings, that rebelled in *Henry* the ſecond's days; being derided for their rude habits and faſhions: and they were ſome of the worſt of Cardinals, that, when they were like

1 *Sam.* 15, 30.

2 *King.* 10 16.

Erasmus writes that he knew ſome ſuch Cardinals.

like to die, would give great ſumms of money for a Cardinal's hat, that they might be ſo ſtiled upon their tombs: And they were the Romans, and other barbarous nations, that were moſt ambitious of worldly honour and glory: And he was a *Julius Cæſar*, whoſe exceſſive deſire of honour, made him to be mortally hated by the Senators, and all others. God grants no man a pattent for honour, *durante vita*, but *durante bene-placito* (as the Lawyers ſpeak) *during his life*, but *during his own good pleaſure*. All worldly honour and glory is ſubject to mutability: Honours, Riches and Pleaſures, are the three Deities, that in theſe days, a world of men adore, and to whom they ſacrifice, morning and evening, their beſt thoughts; and theſe, for their unparallel'd vanity, may

Eccl. 1. 2. well be called the vanity of vanities: Worldly honours are but a mere conceit, a ſhadow, a vapour, a feather in the cap, without ſubſtance or ſubſiſtence, and yet the moſt powerful charm of Satan, whereby he lulls men to ſleep, in the Paradiſe of fools; to caſt them, when they are awake, into the bottomleſs pit of eternal woe: For had not Satan held them to be the ſtrongeſt of all his temptations, he had not reſerved them for his laſt battery, a-

Mat. 4. 8, 9. gainſt the conſtancy of our bleſſed Saviour, as he did: And although this roaring Cannon of his could not pre-

cap. 16. 18. vail againſt Chriſt, the Rock of Ages; yet, how many thouſands in theſe days, are captivated and deluded, by the glorious gliſtering of worldly honours: Men of great honour and worldly glory, ſtand but in ſlippery places:

Judg. 1. 7. *Adonibezek*, a mighty Prince, was made fellow-com-

Dan. 4. 28. moner with the Dogs: And *Nebuchadnezzar*, a mighty Conquerour, was turned a grazing among the Oxen: and

Act. 12. 23. *Herod* was reduced from a conceited God, to the moſt loathſome of men, a living carrion, arreſted by the vileſt creatures, upon the ſuit of his affronted Creator; the lice did fully confute his Auditory, and triumph over his

Heſt. 7. 10. Throne. A great *Haman* is feaſted with the King one

Iſa. 23. 9. day, and made a feaſt for Crows the next, In all the Ages of the world, God hath taken a delight to ſtain the pride

pride of all the glory of this lower world: ſee it in a few inſtances.

Valerian, The Roman Emperour, fell from being an Emperour, to be a foot-ſtool to *Sapor*, King of *Perſia*, as often as he took horſe. 1.

Bibulus the Conſul, riding in his triumphant Chariot; by the fall of a Tyle-ſtone from a houſe, was made a Sacrifice, before he could reach the Capitol, to offer up there the Bulls and Garlands he had prepared. 2.

Aurelianus, The Roman Emperour, brought *Tetricus* his oppoſite, and the brave Queen *Zenobia* of *Palmerina* in Triumph to *Rome* in Golden chains. 3.

Sejanus, That prodigious favourite, on the ſame day that he was attended by the Senate, on the ſame day he was torn in pieces by the people: *Seneca*, ſpeaking of him, ſaith, that he who, in the morning, was ſwollen with Titles, ere night there remained not ſo much as a mammock of fleſh for the hang man to faſten his hook in. 4.

Beliſarius, a moſt famous General under *Juſtinian* the Emperour, after all the great and famous ſervices that he had done, he had his eyes put out in his old age, by the Empreſs *Theodora*; and at the Temple of St. *Sophy*, forced to beg: *Date panem* Beliſario, *&c. Give a cruſt to old blind* Beliſarius, *whom virtue advanced, but envy hath brought into this great miſery.* 5. See *Decad.* pag. 649, 650.

Henry the fourth, Emperour, in ſixty two Battels, for the moſt part, he became victorious; yet he was depoſed, and driven to that miſery, that he deſired only a Clerk's place in a houſe at *Spire*, of his own building, which the Biſhop of that place denied him: whereupon, he brake forth into that ſpeech of *Job*; *Miſeremini mei amici, quia manus dei tetigit me: have pity upon me, oh my friends, for the hand of God hath touched me*, he died of grief and want. 6. Job 19. 21.

Bajazet, a proud Emperour of the Turks, whom *Tamberlain* a Tartarian took priſoner, and bound him in chains of Gold, and uſed him for a foot ſtool, when he 7.

took horse; when he was at table, he made him gather crums and scraps under his table, and eat them for his food.

8. *Dyonisius* King of *Sicily*, was such a cruel Tyrant, that his people banished him; after his banishment, he went to *Corinth*, where he lived a base and contemptible life: At last he became a School-master; so that, when he could not tyrannize any longer over men, he might over boys.

9. *Pythius* was pined to death for want of bread, who, once was able to entertain and maintain *Xerxes* his mighty army. *Turk. History, pag. 220.*

10. Great *Pompey* had not so much as room to be buried in, and *William* the Conquerour's Corps lay three days unburied, his interment being hindred by one that claimed the ground to be his.

11. *Cæsar* having bathed his sword in the blood of the Senate, and his own Countrey-men; is after a while, miserably murdered in the Senate, by his own friends, *Cassius* and *Brutus*.

12. King *Guillimer*, a potent King of the Vandals, was brought so low, as to entreat his friend to send him a spunge, a loaf of bread, and a harp; a spunge to dry up his tears, a loaf of bread to maintain his life, and a harp to solace himself in his misery. *Procopius* reports this of him.

13. A Duke of *Exeter*, who, though he had married *Edward* the fourths sister, yet was seen begging bare-foot in the Low-countreys. *Philip de Comines saw him thus beg.*

14. The Emperour *Nero* promoted *Tygelenus* to the greatest dignities of the Roman Empire, but it was because he had been the private Agent to his base and lascivious delights, for which he was justly deprived of his honours and life, by *Otho* the Emperour. *See Tacitus in Otho's Life.*

By all these instances (and many more that might be produced) it is most evident; that worldly glory is but a breath, a vapour, a froth, a phantasm, a shadow, a reflection, an apparition, a very nothing: Like the *Incubus* or night-mare in a dream, you imagine it a substance, a

weight,

weight; you graſp at it, and awake, and 'tis nothing. Pleaſure and wealth will abide a ſenſe or two; the one a touch or taſte, the other a ſight of the eyes; but this of glory can neither be felt, ſeen or underſtood. The Philoſophers are at ſtrife among themſelves, where to fix it in any being or exiſtence, whether *in Honorante*, or *in Honorato*, the giver or the taker; the inconſtancy and ſlipperineſs of it, is diſcernable in the inſtances laſt cited. It hath raiſed ſome, but hath ruined more; and thoſe (commonly) whom it hath moſt raiſed, it hath moſt ruined: Sir, if there be any thing glorious in the world, 'tis a mind that divinely contemns that glory; and ſuch a mind I judge and hope God hath given you. I have hinted a little at the vanity of worldly glory, becauſe, happily this Treatiſe, paſſing up and down the world, may fall into the hands of ſuch as may be troubled with that Itch; and if ſo, who can tell but that that little that I have ſaid, may prove a ſoveraign ſalve to cure that Egyptian Botch, and if ſo, I have my end.

Sir, Let nothing lye ſo near your heart in all the world, as theſe eight things: 1. Your ſins, to humble you, and abaſe you at the foot of God: 2. Free, and rich, and ſoveraign grace, to ſoften and melt you down into the will of God: 3. The Lord Jeſus Chriſt, to aſſiſt, help, ſtrengthen, and influence you to all the duties and ſervices, that are incumbent upon you: 4. The bleſſed Scriptures, to guide you, and lead you, *and to be a lamp unto your feet, and a light unto your paths*: 5. The afflictions of *Joſeph*, to draw out your charity, mercy, pity, ſympathy, and compaſſion, to men in miſery: 6. The glory and happineſs of another world, to arm you, and ſteel you againſt all the ſins, ſnares, and temptations; that your high places, offices, and circumſtances may lye you open to: 7. The grand points in this Treatiſe, which, being laid upon your heart by the warm hand of the ſpirit, are able to make you wiſe unto ſalvation; and to ſecure your precious and immortal ſoul, againſt thoſe pernicious and moſt dan-

Col. 1. 10, 11, 12, 13.
Phil. 4. 12, 13, 14.
Gal. 2. 20.
1 *Cor.* 15. 10.
2 *Cor.* 12. 10.
Pſal. 119. 105.
Amos 6. 3, 4, 5, 6.
Neh. 1. 1, 2, 3, 4, 5.

2 *Pet.* 2. 1. gerous (may I not ſay damnable) errours and opinions, that are preached, printed, and cryed up in the vain world: 8. The intereſt of Chriſt and his people, which will be your honour whilſt you live, your joy and comfort, when you come to die, and your Crown of rejoycing in the great day of our Lord.

1 *Theſ.* 1. 19. 20.

Sir, I ſhall not ſo far diſguſt you, as to tell the world how many ſeveral ſcore pounds of your money hath paſſed through my hands, towards the relief, refreſhment, ſupport and preſervation of ſuch; who, for their piety, and extreme poverty and neceſſity, were proper objects of your charity; but ſhall take this opportunity to tell you (and all others, into whoſe hands this Treatiſe may fall) that of all the duties of Religion, there are none, 1. More commanded, than this of charity, pity, compaſſion and mercy to men in miſery, eſpecially to thoſe of the houſhold of faith: 2. There is no one duty more highly commended and extolled, than this: 3. There is no one duty, that hath more choice and precious promiſes annexed to it than this: 4. There is no one duty, that hath greater rewards attending it, than this: *Evagrius* a rich man, being importuned by *Sineſius* a Biſhop, to give ſomething to charitable uſes, he yielded at laſt, to give three hundred pounds; but firſt took bond of the Biſhop, that it ſhould be repayed him, in another world, (according to the promiſe of our Saviour, with a hundred-fold advantage:) Before he had been one day dead, he is ſaid to have appeared to the Biſhop, delivering in the bond cancelled, as thereby acknowledging that what was promiſed, was made good. It is certain, that one days being in heaven, will make a ſufficient recompence, for whatſoever a man has given on earth.

Prov. 3. 9, 10. *Eccleſ.* 11. 1, 2. *Gal.* 6. 10. 2 *Cor.* 8. 3, 4, 5. *cap.* 9. 1, 2. *Iſa.* 58. 7. to the 13. ponder upon it. *Mat.* 25. 34, to verſ. 41.

Mat. 19. 29.

Neither ſhall I acquaint the world with thoſe particular favours and reſpects, which you have ſhewed to my ſelf; but treaſure them up in an awakened breaſt, and be your remembrancer at the throne of grace. Only, I muſt let the world know, that I owe you more than

an

an Epiſtle; and if you pleaſe to accept of this mite in part of payment, and improve it for your ſouls advantage, you will put a farther obligation upon me, to ſtudy, how I may farther ſerve the intereſt of your immortal ſoul.

Let the luſtre of your prudence, wiſdom, charity, fidelity, generoſity, and humility of ſpirit, ſhine gloriouſly, through all your places, offices, abilities, riches, employments and enjoyments; for this is the height of all true excellency: and that it may be ſo, remember, for ever, that the eyes of God, of Chriſt, of Angels, of Devils, of Sinners, of Saints, of Good, of Bad, are always fixed upon you; God is all ear to hear, all hand to puniſh, all power to protect, all wiſdom to direct, all goodneſs to relieve, all grace to pardon, and he is *Totus Oculus*, all eye to obſerve the thoughts, hearts, words, ways and walkings of the children of men. As the eyes of a well drawn picture are faſtned on us, which way ſoever we turn; ſo are the eyes of the Lord. *Zeno* a wiſe Heathen, affirmeth, that God beheld even the very thoughts of men: *Athenodorus*, another Heathen, ſaith, that all men ought to be careful of the actions of their life, becauſe God was every where, and beheld all that was done. Of all men on earth, Magiſtrates and Miniſters had need pray with *David*, *Teach us thy way, O Lord, and lead us in a plain path, becauſe of our enemies*; or nearer the Hebrew, *becauſe of our obſervers*: in all the Ages of the world, there have been *Sauls* and *Doegs*, who have looked upon God's *Davids* with an evil eye, and watched for their halting: there are multitudes that will be ſtill eyeing and prying into the practices, offices, carriages and converſations of Magiſtrates and Miniſters, the more it concerns them to watch, pray, act and walk like ſo many earthly Angels, in the midſt of a crooked, perverſe and froward Generation.

Wiſe and prudent Governours are an unſpeakable mercy to a Kingdom or Commonwealth; which *Jethro* well underſtood, when he gave *Moſes* that good counſel

Jer. 16. 17. *Job* 34. 21. *Prov.* 5. 21. *Jer.* 32. 19. *Heb.* 4. 13. 'Tis a ſaying of the School-men, *quicquid eſt in deo eſt ipſe deus.*

Pſal. 27. 11.

Jer 20. 10.

Phil. 2. 15.

counsel: To make choice out of the people, of grave and able men, *such as feared God, men of truth, hating covetousness; and to make them rulers over thousands, and rulers over hundreds, over fifties, and over tens:* But in the Nations round, how rare is it to find Magistrates qualified, suitable to *Jethro*'s counsel. *Alphonsus*, King of *Spain*, coming very young to the Crown; some advised, that seven Counsellors might be joyned to govern with him; who should be men fearing God, lovers of Justice, free from filthy lusts, and such as would not take bribes: To which, *Alphonsus* replyed; if you can find seven such men, nay, bring me but one so qualified, and I will not only admit him to govern with me, but shall willingly resign the Kingdom it self to him. Wicked policies are ever destructive to their Authors; as you may see in *Pharaoh*, in *Achitophel*, in *Haman*, &c. As long as the Roman Civil Magistrates, Senators and Commanders of Armies, were chosen into places of honour and trust, for their noble descent, their prudence and valour; their State did flourish, and did enlarge its Dominions, more in one Century of years, than it did in three, after these places of honour came to be venal, and purchased by concession: For then men of no parts, were for money, promoted to highest dignities: whereupon civil contentions were fomented, factions encreased, and continual bloody intestine Wars maintained; by which, the ancient Liberties of that State, were suppressed; and the last Government of it, changed into an Imperial Monarchy. As long as the chief officers of the Crown of *France*, and the places of Judicature of the Realm, were given by *Charles* the fifth, surnamed the wise, to men of Learning, of Wisdom, and Valour, in recompence of their Loyalty, virtue and merits, that Kingdom did flourish, with peace, honour and prosperity; and the Courts of Parliaments of *France*, had the honour, for their Justice and equity, to be the Arbitrators and Umpires of all the

Exod. 18. 21, 22. *Magistratus virum indica*, is a maxim as true as old.

Exod. 1. 10, 22. 2 *Sam.* 16. *cap.* 23. 23. *Est.* 7. 10.

See *Livius Decades.*

See the History of *France.*

the differences that happened in thoſe days, between the greateſt Princes of Chriſtendom: But when theſe places of honour and truſt were made venal, in the reigns of *Francis* the ſecond, *Charles* the ninth, and *Henry* the third, and ſold for ready money to ſuch as gave moſt for them; then was Juſtice and Equity baniſhed, and that flouriſhing Kingdom reduced to the brim of ruine and deſolation, by variety of factions, and a bloody Civil War: The wicked Counſel given by the Cardinal *De Lorraign*, and the Duke of *Guiſe* his brother, to *Charles* the ninth, King of *France*, to allure all the Proteſtants to *Paris*, under colour of the Marriage of *Henry de Bourbon*, with *Margaret de Valois*, the King's ſiſter, to have them all as in a trap, for to cut their throats in their beds, as they did for the greateſt part; proved fatal to the King, to the Cardinal, and the Duke: For the King, by the juſt judgment of God, died ſhortly after by an Iſſue of blood, which came out of his mouth, ears and noſtrils, and could never be ſtopped; and the Cardinal and the Duke were both ſlain by the Commandment of *Henry* the third, in the Caſtle of *Blois*. The barbarous policy of *Philip* the ſecond, King of *Spain*, to baniſh two or three hundred thouſand *Mores*, with their wives and children, under colour of Religion, on purpoſe to confiſcate all their Land, and to appropriate the ſame to his demeſns, was fatal to him, and to all the Spaniſh Nation; for, by the juſt judgment of God, he was eaten up of lice, and the Spaniſh Nation never thrived ſince, *&c.* Were it not for exceeding the bounds of an Epiſtle, I might ſhew, in all the Ages of the world, how deſtructive the wicked policies of Rulers and Governours, have been to themſelves, and the States and Nations under them, *&c.* But from ſuch policies, God has, and I hope, will for ever deliver your ſoul. Sir, the beſt policy in the world, is to know God ſavingly, to ſerve him ſincerely, to do the work of your Generation

See the Maſſacre of *Paris* in the Inventory of *France*.

See the Spaniſh Hiſtory in *Philip* the Seconds time.

ration throughly, and to ſecure your future happineſs and bleſſedneſs effectually, *&c.*

Mal 1. 13, 14.

Sir, I do not offer you that which coſt me nothing, or little, God beſt knows the pains, the prayers, and the ſtudy, that the midwifing of this Treatiſe into the world hath coſt me; in the midſt of trials, troubles, temptations, afflictions, and my frequent labours in the Miniſtry. The truths that I offer for your ſerious conſideration, in this Treatiſe, are not ſuch as I have formerly preached, in one place or another, at one time or another; but ſuch as at ſeveral times, the Lord has brought to hand: and I hope, in order to the ſervice, and ſaving of many, many ſouls. And ſhould you redeem time from your many and weighty occaſions, and live to read it as often over, as there be leaves in it; I am apt to think, you would never repent of your pains, when you come to die, and make up your account with God. Sir, I muſt, and ſhall ſay (becauſe I love and honour you, and would have you happy to Eternity) that it is your greateſt wiſdom, and ſhould be your greateſt care, to redeem time from your worldly buſineſs, to acquaint your ſelf more and more with the great and main points of Religion, to ſerve your God, to be uſeful in your day, and to make ſure and ſafe work for your ſoul to eſcape hell, and to get heaven. Sir *Thomas More*, one of the great wits of that day, would commonly ſay, there is a Devil called *negotium*, *buſineſs*, that carries more ſouls to hell, than all the devils in hell beſide. Many men have ſo many Irons in the fire, and are cumbred about ſo many things, that upon the matter, they wholly neglect the one thing neceſſary, though I hope better things of you. The ſtars which have the leaſt circuit, are neareſt the pole: and men that are leaſt perplexed with a croud of worldly buſineſs, are commonly neareſt to God. Sir, as you love God, as you love your ſoul, as you love Eternity, as you would be found at Chriſt's right hand at laſt, and as you would meet me with joy in the great day of the Lord, make much conſcience of redeeming time daily from your ſecular affairs, to be with

Commonly, men preach thoſe points firſt, that afterwards they print: but not knowing how long the door of liberty may be open: I have ſent this Treatiſe into the world. *Eph.* 5. 15, 16. *Col.* 4. 5. *Eccl.* 9. 10.

Luk. 10. 40, 41, 42.

When one preſented *Antipater* King of *Macedonia*, with a book treating of happineſs; his anſwer was on *Scholaze*, I am not at leaſure. The Duke of *Alva* had ſo much to do on earth, that he had no time to look up to heaven.

with God in your cloſet, in your family, to read the Scriptures, to ſtudy the Scriptures, and ſuch men's writings that are ſound in the faith, and that treat of the great things of the Goſpel. 'Tis dangerous crying *cras, cras, to morrow, to morrow*; Mannah muſt be gathered in the morning, the orient Pearl is generated by the morning-dew: There is nothing puts a more ſerious frame into a man's ſpirit, than to know the worth and preciouſneſs of time. Time (ſaith one) were a good commodity in hell, and the traffick of it moſt gainful; where, for one day, a man would give ten thouſand worlds, if he had them. One called his friends thieves, becauſe they ſtole time from him; and certainly, there are no worſe thieves, than thoſe that rob us of our praying ſeaſons, our hearing ſeaſons, our mourning ſeaſons, *&c.* There was an eminent Miniſter, who would often ſay, that he could eat the fleſh off his arm, in indignation againſt himſelf for his loſt hours.

It was good counſel, that an ancient Chriſtian, that is now triumphing in glory, gave to another, who is ſtill alive, be either like Chriſt or *Mary*: The firſt was always doing good, the latter was ſtill a receiving good: this is the way to be ſtrong in grace, and to be ſoon ripe for glory. Certainly, time is infinitely precious, in regard of what depends upon it; What more neceſſary than repentance? yet that depends upon time, *Rev.* 2. 21. *I gave her ſpace to repent of her fornications*: What more deſirable than the favour of God? This depends upon time, and is therefore called *the acceptable time*, Iſa. 49. 8. What more excellent than ſalvation? this likewiſe, depends upon time, 2 *Cor.* 6. 4. *Now is the accepted time, now is the day of ſalvation. Pythagoras* ſaith, that time is *anima cœli, the ſoul of heaven*: But to draw to a cloſe, what can there be of more worth, and weight, and moment, than Eternity? it is the Heaven of Heaven, and the very Hell of Hell; without which, neither would Heaven be ſo deſirable, nor Hell ſo formidable. Now this depends upon time, Time is the Prologue to Eternity, the great weight of

Bernard. Bleſſed *Hoop* was ſpare of diet, ſparer of words, & ſpareſt of time. And *Bradford* counted that hour loſt, where in he did not ſome good, by his tongue, pen or purſe. A Heathen could ſay, he lived no day without a line: that is, he did ſomething remarkable every day. *Marck Cato* was wont to ſay, that there were three things which he abhored: 1. To commit ſecrets to a woman: 2. To go by water, when he might go by land. 3. To ſpend one day idle. *Plutarch.*

Hooper

Bradford

nulla dies ſine linea

Value of time

of Eternity hangs upon the ſmall wire of Time: Whether our time here, be longer or ſhorter, upon the ſpending of this depends, either the bliſs or the bane of body and ſoul to all Eternity; This is our ſeed-time, Eternity is the harveſt; whatſoever ſeed we ſow, whether of ſin or grace, it cometh up in Eternity; *whatſoever a man ſoweth, the ſame ſhall he reap.* This is our market time, in which, if we be wiſe Merchants, we may make a happy exchange; of earth, for heaven; of a Valley of tears, for a Paradiſe of delights. This is our working time, *I muſt work the works of him that ſent me, the night cometh, when no man can work*; according as the work is we do now, ſuch will be our wages in Eternity: Though time it ſelf laſts not, yet whatſoever is everlaſting, dependeth upon it; and therefore, ſhould be carefully improved to the beſt advantage for our ſouls, and for the making ſure of ſuch things as will go with us beyond the grave.

Gal. 6. 7, 8. 2 Cor. 9. 6.

Joh. 9. 4.

Shall your Lady live to be an honour to God, to be wiſe for Eternity, to be a pattern of piety, humility, modeſty, *&c.* to others, to be a joyful mother of many children, and to bring them up in the nurture and admonition of the Lord; Shall you both live to ſee Chriſt formed up in your Off-ſpring, and to ſee their ſouls flouriſh in grace and holineſs, and God beſtowing himſelf, as a portion, upon them; Shall you all round be bleſſed with all ſpiritual bleſſings, in Heavenly places, in Chriſt; and ſhall you all round, be crowned with the higheſt glory, happineſs and bleſſedneſs in the world to come; Shall you all live in the ſenſe of divine love, and die in the ſenſe of divine favour. Now, to the everlaſting arms of divine protection, and to the conſtant influences of free, rich and ſovereign Grace and Mercy, he commends you all; who is,

1 Pet. 3. 3, 4, 5. 1 Tim. 2. 9, 10. Eph. 6. 4. Prov. 31. 1, 2, 3, Gal. 4. 19. 1 Tim. 1. 5, 6. Iſa. 44. 3, 4. cap. 59. 21. Pſal. 112. 1, 2. Eph. 1. 3.

Gal. 5. 22, 23.

Sir,

Your much obliged friend, and ſoul's ſervant,

Tho. Brooks.

TO THE

READER,

Christian Reader,

SOme preachers in our days, are like Heraclitus, *who was called the dark Doctor; because he affected dark speeches; so they affect sublime notions, obscure expressions, uncouth phrases; making plain truths difficult, and easie truths hard, &c. They darken counsel by words without knowledg: Men of abstracted conceits, and wise speculations, are but wise fools; like the Lark that soareth up on high, peering and peering, but at last falleth into the net of the Fowler: Such persons commonly, are as censorious as they are curious; and do Christ and his Church but very, very little service in this world.*

Heraclitus was a Philosopher of *Ephesus*, he was surnamed, Σκοτεινὸς, *Obscurus*, because he affected dark speeches. *Job* 38. 2.

The Heathenish Priests had their Mythologies, and strange canting expressions, of their imaginary unaccessable Deities, to amaze and amuze their blind superstitious followers; and thereby to hold up their Popish and apish Idolatries, in greater Veneration, the prudent reader can tell how to make application.

If thou affectest high strains of wit, or larded, pompous, and high-flown expressions, or eloquent trappings, or fine new notions, or such things that thou mayest rather wonder at,

than understand. I shall not encourage thee to the perusal of this Treatise. But,

1. First, If thou wouldest be furnished with soveraign Antidotes, against the most dangerous errours, that are rampant in these days, then seriously peruse this Treatise.
2 Pet. 3. 16.
1 John 4. 1, 2, 3.
2 Epist. John 7, 8, 9, 10, 11.

2. Secondly, if thou wouldest be established, strengthened, setled, and confirmed in the grand points of the Gospel; then seriously peruse this Treatise. But,
1 Pet. 5. 10.

3. Thirdly, If thou wouldest know what that faith is that gives thee an interest in Christ, and in all that fundamental good that comes by Christ; then seriously peruse this Treatise. But,
John 1. 12.
Rom. 3. 16.
John 5. 24.

4. Fourthly, If thou wouldest have thy judgment rightly informed in some great truths, about which, several men of note have been mistaken; then seriously peruse this Treatise. But,
1 Cor. 2. 6, 7.
Psal. 119. 18.

5. Fifthly, If thou wouldest know what safe and excellent Pleas, to make to those ten Scriptures, that refer to the general Judgment, and to thy particular day of Judgment, then seriously peruse this Treatise. But,
2 Cor. 5. 10.
Heb. 9. 27.

6. Sixthly, If thou wouldest have thy heart brought and kept in an humble, broken, bleeding, melting, tender frame; then seriously peruse this Treatise. But,
Psal. 34. 18.
Isa. 57. 15.
2 Chron. 34. 27.

7. Seventhly, If thou wouldest always come to the Lord's table, with such a frame of spirit, as Christ may take a delight to meet thee, to own thee, to bless thee, to bid thee welcom, and to seal up his love, and thy pardon to thee; then seriously peruse this Treatise, especially that part of it, where the dreadful and amazing sufferings of our Lord Jesus Christ, both in body and soul, are at large set forth. But,
Mat. 26. 6, 27, 28
Luke 22. 19, 20.
1 Cor. 11. 23. to the 30.

8. Eighthly, If thou wouldest have a clear sight of the length, and breadth, and depth, and height of the love of Christ; then seriously peruse this Treatise. But,
Eph. 3. 18.
Psal. 146. 8.

9. Ninthly, If thou wouldest have thy love to Christ tryed, raised, acted, inflamed, discovered and augmented, &c. then seriously peruse this Treatise. But,
Cant. 1. 7.
cap. 8. 5, 6, 7.

10. Tenthly, If thou art a strong man in Christ Jesus, and wouldest have thy head and heart exercised in the great

2 Tim. 2. 1.
Heb. 5. 14.
1 Cor. 2. 6, 7.
1 Joh. 2. 14.

things

things of God, and in the deep things of God, and in the myſterious things of God, then ſeriouſly peruſe this Treatiſe. But,

Eleventhly, If thou art but a weak Chriſtian, a babe, a little child, a ſhrub, a dwarf, in grace, holineſs and communion with God; and in thy ſpiritual attainments, enjoyments and experiences; then ſeriouſly peruſe this Treatiſe, eſpecially the firſt part of it. But,

11. *1 Cor. 3. 1. Heb. 5. 13. 1 Pet. 2. 2. 1 John 2. 1, 12, 13.*

Twelfthly, If thou wouldeſt know whether thou art an indulger of ſin, and if thou wouldeſt be ſtocked with ſingular remedies againſt thy ſpecial ſins; then ſeriouſly peruſe the former part of this Treatiſe. But,

12. *Job 20. 11, 12, 13 14. Mica 6. 6, 7. Rom. 13. ult. James 4. 3.*

Thirteenthly, If thou wouldeſt be rooted, grounded, ſtrengthened and ſettled, in thoſe two grand points of the Goſpel, viz. The active and paſſive obedience of Chriſt; and be daily refreſhed with thoſe pleaſant ſtreams, with thoſe waters of life, that flow from thence; then ſeriouſly peruſe this Treatiſe. But,

13. *1 Pet. 5. 10. Iſa. 53. Heb. 10. 10, 12, 14 Gal. 4. 4, 5. Rom. 8. 3, 4. 2 Cor. 5. 21.*

Fourteenthly, If thou wouldeſt be throughly acquainted with the ſufferings of Chriſt, in his body and ſoul, with their greatneſs and grievouſneſs, &c. And if thou wouldeſt underſtand the mighty advantages we have by his ſufferings; then ſeriouſly peruſe this Treatiſe. But,

14. *Iſa. 53. cap. 63. 2. 1 Pet. 2. 21, 22, 23, 24. John 10. 11, 15. 17, 18.*

Fifteenthly, If thou wouldeſt be able, ſtrongly to prove (againſt the Socinians, and the high Atheiſts of the day, and ſuch as make ſo great a noiſe about a light within them) that there is a Hell, a place of torment, provided and prepared for all wicked and ungodly perſons; then ſeriouſly peruſe this Treatiſe. But,

15. *Mat. 25. 41. Pſal. 9 17. Prov. 5. 5.*

Sixteenthly, If thou wouldeſt, in a Scripture-glaſs, ſee the torments of hell, and know how to avoid them, and what divine improvements to make of them, and be reſolved in ſeveral queſtions concerning hell and helliſh torments; then ſeriouſly peruſe this Treatiſe. But,

16.

Seventeenthly, If thou wouldeſt be able, ſtrenuouſly to maintain and defend Chriſt's Eternal Deity, and Manhood againſt all corrupt Teachers and Gain-ſayers; then ſeriouſly peruſe this Treatiſe. But,

17. *1 John 1. 2, 14. 1 Tim. 2. 5.*

Eighteenthly,

18. Jer. 23. 6. Isa. 45. 24. cap. 61. 10. 1 Cor. 1. 30.

Eighteenthly, If thou wouldest be rooted and grounded in that great Doctrine of the Imputed Righteousnes of Christ; and be warmed, refreshed, cheared, comforted, and delighted, with those choice and singular consolations, that flow from thence; then seriously peruse this Treatise. But,

19. Psal. 42. 5, 11. Psal. 55. 5. 2 Cor. 7. 5.

Nineteenthly, If thou wouldest be set at liberty from many fears, and doubts, and disputes, that often arise in thy soul, about thy internal and eternal estate; then seriously peruse this Treatise. But,

20. Psal. 92. 12, 13, 14. Rom. 15. 13. Act. 13. 36. 2 Cor. 12. 9, 10. Rev. 12. 1. 2 Cor. 2. 14.

Twentiethly, If thou wouldest have all grace to flourish and abound in thy soul, if thou wouldest be eminently serviceable in thy Generation, if thou wouldest be ripe for sufferings, for death, for heaven, if thou wouldest be Temptation-proof, if thou wouldest be weaned from this world, and triumph in Christ Jesus when the world triumphs over thee; then seriously peruse this Treatise.

Act. 18. 8. cap. 24. 14. Isai. 1. 2. Psal. 119. 5, 18. Act. 17. 11. Psal. 119. 9. John. 13. 17. Psal. 119. 105, 106.

Reader, if thou wouldest make any earnings of thy reading this Treatise, then thou must, 1. *Read, and believe what thou readest:* 2. *Thou must read, and meditate on what thou readest:* 3. *Thou must read, and pray over what thou readest:* 4. *Thou must read, and try what thou readest, by the touch-stone of the word:* 5. *Thou must read, and apply what thou readest; that plaister will never heal, that is not applyed, &c.* 6. *Thou must read, and make conscience of living up to what thou readest, and of living out what thou readest; this is the way to honour thy God, to gain profit by this Treatise, to credit Religion, to stop foul mouths, to strengthen weak hands, to better a bad head, to mend a bad heart, to rectifie a disorderly life, and to make sure work for thy soul, for heaven, for eternity.*

Reader, In a fountain sealed, and treasures hid, there is little profit, or comfort, no fountain to that which flows for common good, no treasures to those that lie open for publick service. If thou getteſt any good by reading this Treatise, give God alone the glory; and remember the Authour, when thou art in the Mount with God; his prayers for thee are, that thou mayest be a knowing Christian, a sincere Christian, a growing Christian, a rooted Christian, a resolute Christian,

ſtian, an untainted Chriſtian, an exemplary Chriſtian, an humble Chriſtian; and then he knows thou wilt be a ſaved Chriſtian in the day of Chriſt: ſo he reſts, who is

Thy Cordial Friend,

and Souls Servant.

Tho. Brooks.

The

The Intereſt of Reaſon in Religion; together, with the Import and Uſage of Scripture Metaphors; and the Nature of the Union between Chriſt and Believers, modeſtly diſcourſed. All occaſioned by ſome late Writings; particularly, a Book of Mr. *Sherlock*'s, entituled, *Knowledg of God*; by *Robert Ferguſon*.

Serious and Weighty

QUESTIONS,

CLEARLY

And Satisfactorily Answered.

The first Question or Case is this.

1. Quest. *WHat are the special Remedies, Means, or Helps against cherishing, or keeping up of any special or peculiar sin, either in heart or life; against the Lord, or against the Light & Conviction of a mans own Conscience.*

Before I come to the Resolution of this Question, I shall promise a few things that may clear my way.

1. First: When mens hearts are sincere with God; when they don't indulge, cherrish, or keep up any known

Trangreſſion in their hearts, or lives againſt the Lord. They may on very good grounds, plead an intereſt in God, in Chriſt, and in the Covenant of Grace, though their Corruptions prevail againſt them, and too frequently worſt them, and lead them Captive, as is moſt evident in theſe ſpecial Scriptures, 2 *Sam.* 23. 5. *Pſal.* 65. 3. *Rom.* 7. 23. 25. *Iſa.* 63. 16, 17, 19. *Jer.* 14. 7, 8, 9. *Hoſ.* 14. 1, 2, 3, 4, 8.

But now when any mans heart doth condemn him for dealing deceitfully and guilefully with God, in this, or that, or the other particular; or for connivings, or winking at any known Tranſgreſſion that is kept up, either in his heart, or life, againſt the Lord; and againſt the light of his own Conſcience, which he will not let go, nor in good earneſt uſe the means, whereby it ſhould be ſubdued and mortified: It is not to be expected that ſuch a perſon can come to any clearneſs, or ſatisfaction about their intereſt in Chriſt, and the Covenant of Grace, and their right to the great things of that other world; when a perſon will dally with ſin, and will be playing with ſnares and baits, & allow a ſecret liberty in his heart to ſin, conniving at many workings of it, and not ſetting upon Mortification with earneſt endeavours; though they are convinced, yet they are not perſwaded to ariſe with all their might, againſt the Lords Enemies, but do his work negligently, which is an accurſed thing; and for this, God calls ſuch a perſon into ſore ſtraits, and lets him wander in the dark, without any ſight, ſenſe, or aſſurance of their gracious eſtate or intereſt in Chriſt, *&c.* The *Iſraelites* ſhould perfectly have rooted out the *Canaanites*, but becauſe they did it but by halfs, and did not engage all their power and ſtrength againſt them, therefore God left them to be as Thorns in their eyes, and as Goads in their ſides. So when men have taken Chriſt's Preſs-money, and are engaged to fight with all their might, againſt thoſe Rebels that war againſt him in their hearts, ways, and walkings; and to perſue the Victory to the utmoſt, till their Spiritual Enemies lye dead at their feet, and

and yet they do but trifle and make ſlender oppoſition againſt their ſins: This provokes God to ſtand afar off, and to hide his Reconciled Face from them.

'Tis true, when men are really in Chriſt, they ought not to queſtion their ſtate in him; but yet a guilty Conſcience will be clamorous, and full of objections, and God will not ſpeak peace unto it, till it be humbled at his foot. God will make his deareſt Children know that it is a bitter thing to be bold with ſin. Now before I lay down the Remedies, give me leave to ſhew you what it is to indulge ſin, or when a man may be ſaid to indulge or cheriſh, or keep up any known Tranſgreſſion in his Soul againſt the Lord; now for a clear underſtanding of me in this particular, take me thus.

Firſt: To indulge ſin, or to cherriſh it. It is to make daily proviſion for it, *Rom.* 13. *ult.* it is to give the Breaſt to it, and to feed it, and nouriſh it, as fond Parents do feed and humour the ſick Child, the darling Child; it muſt have what it will, and do what it will; it muſt not be croſt. Now when men ordinarily, habitually, commonly, are ſtudious and laborious to make proviſion for ſin, then ſin is indulged by them. 1.

But

Secondly: When ſin is commonly, habitually, ſweet and pleaſant to the Soul; when a man takes a daily pleaſure and delight in ſin, then ſin is indulged, 2 *Theſ.* 2. 12. You read of them that had pleaſure in Unrighteouſneſs, *Iſa.* 66. 3. *And their Soul delighteth in their Abominations*, Prov. 2. 14. *who rejoyce to do evil*, &c. 2.

Thirdly: When men commonly, habitually ſide with ſin, and take up Armes in the defence of ſin, and in defiance of the commands of God, the motions of the Spirit, the checks of Conſcience, and the reproofs of others, then ſin is indulged. 3.

But

Fourthly: When men ordinarily, habitually do yeild a quiet, free, willing, and total ſubjection to the Authority and commands of ſin, then ſin is indulged; that man that is wholly addicted and devoted to the ſervice of ſin, that man indulges ſin. Now in none of theſe ſenſes 4.

does any Godly man indulge any one sin in his Soul. Though sin lives in him, yet he doth not live in sin. Every man that hath drink in him, is not in drink. A Child of God may slip into a sin, as a Sheep may slip into the mire; but he does not, nor cannot wallow in sin as the Swine does in the mire, nor yet keep on in a Road of sin, as Sinners do, *Psal.* 139. 24. *See if there be any way of Wickedness in me.* A course, a Trade of sin is not consistent with the truth or state of grace, *Job.* 10. 7. *Thou knowest that I am not Wicked.* He doth not say, thou knowest that I am not a Sinner, or thou knowest that I have not sinned: No! for the best of Saints are Sinners, though the worst and weakest of Saints are not wicked. Every real Christian is a renewed Christian; & every renewed Christian takes his denomination from his renovation, and not from the remainers of Corruptions in him; and therefore such a one may well look God in the Face, and say, *Lord, thou knowest that I am not Wicked.* Weaknesses are chargeable upon me, but Wickednesses are not chargeable upon me. And certainly, that man gives a strong demonstration of his own uprightness, who dares appeal to God himself that he is not wicked.

That no Godly man does, or can indulge himself in any course, or way, or Trade of sin, may be thus made evident.

1. First: He sins not with allowance; when he does evil, he disallows of the evil he does, *Rom.* 7. 15. *For that which I do, I allow not*: A Christian is sometimes wherried and whirled away by sin before he is aware, or hath time to consider of it. See *Psal.* 119. 1. 3. 1 *Joh.* 3. 9. *Prov.* 16. 12.

2. Secondly: A Godly man hates all known sin, *Psal* 119. 128. *I hate every false way.* True hatred is πρὸς τὰ γένη, against the whole kind. That contrariety to sin, which is in a real Christian, springs from an inward gracious nature, or principle, and so is to the whole species, or kind of sin, and is irreconcileable to any sin whatsoever. As contrarieties of nature, are to the whole kind,

as

as light is contrary to darkneſs, and fire to all water: ſo this contrariety to all ſin, ariſing from the inward man, is univerſal to all ſin. He who hates a Toad, becauſe it is a Toad, hates every Toad; and he who hates a Godly man, becauſe he is Godly, he hates every Godly man; and ſo he who hates ſin, becauſe 'tis ſin, he hates every ſin, *Rom.* 7. 15. *What I hate, that do I.*

Thirdly: Every Godly man would fain have his ſins not only pardoned, but deſtroyed; his heart is alienated from his ſins, and therefore nothing will ſerve him, or ſatisfie him, but the blood and death of his ſins, *Iſa.* 2. 20 chap. 30. 22. *Hoſ.* 14. 8. *Rom.* 8. 24. *Saul* hated *David*, and ſought his life; and *Haman* hated *Mordecai*, and ſought his deſtruction; and *Abſalom* hated *Ammon*, and kill'd him; *Julian* the Apoſtate hated the Chriſtians, and put many thouſands of them to death. The great thing that a Chriſtian has in his eye, in all the duties he performs, and in all the Ordinances that he attends, is the blood, and death, and ruine of his ſins. 3.

Fourthly: Every Godly man groans under the burden of ſin, 2 *Cor.* 5. 4. *For we that are in this Tabernacle, do groan, being burdened.* Never did any Porter groan more to be delivered from his heavy burden, than a Chriſtian groans to be delivered from the burden of ſin, the burden of affliction, the burden of temptation, the burden of deſertion, the burden of oppoſition, the burden of perſecution, the burden of ſcorn and contempt, is nothing to the burden of ſin; ponder upon that, *Pſal.* 38. 4. and *Pſal.* 40. 12. ver. and *Rom.* 7. 24 ver. 4.

Fifthly: Every Godly man combats and conflicts with all known ſin. In every gracious Soul there is a conſtant and perpetual conflict. *The fleſh will be ſtill a luſting againſt the ſpirit, and the ſpirit againſt the fleſh,* Gal, 5. 17. Rom. 7. 22, 23. 1 King. 14. 30. 31. Though ſin and grace were not born together, and though ſin and grace ſhall never die together, yet whiles a Believer lives in this world, they muſt live together; and whilſt 5.

ſin and grace do cohabit together, they will ſtill be oppoſing and conflicting one with another.

6. Sixthly: Every gracious heart is ſtill a crying out againſt his ſins; he crys out to God to ſubdue them; he crys out to Chriſt to crucifie them; he crys out to the Spirit to mortifie them; he crys out to faithful Miniſters to arm him againſt them; and he crys out to ſincere Chriſtians, that they would pray hard that he may be made Victorious over them. Now certainly, it is a moſt ſure ſign that ſin has not gained a mans heart, a mans love, nor his conſent, but committed a Rape upon his Soul, when he crys out bitterly againſt his ſin. It is obſervable, That if the Raviſhed Virgin, under the Law, cryed out, ſhe was guiltleſs, *Deut.* 22.25,26,27. certainly ſuch as cry out of their ſins, and that would not for all the world indulge themſelves in a way of ſin; ſuch are guiltleſs before the Lord. That which a Chriſtian does not indulge himſelf in, that he do's not do in divine account. But

7. Seventhly: The fixed purpoſes and deſigns of a Godly man, is not to ſin, *Pſal.* 17. 3. *I am purpoſed that my mouth ſhall not tranſgreſs*; that is, I have laid my deſign ſo, as not to ſin. Though may have many particular failings, yet my general purpoſe is not to ſin, *Pſal.* 39. 1. *I ſaid, I will take heed to my ways, that I ſin not with my tongue:* I will keep my mouth with a Bridle, while the wicked is before me. When ever a Godly man ſins, he ſins againſt the general purpoſe of his Soul. *David* laid a Law upon his tongue; he uſes three words in the firſt and ſecond verſes to the ſame purpoſe, which is, as if he ſhould ſay in plain *Engliſh*, *I was ſilent*, *I was ſilent*, *I was ſilent*; and all this to expreſs how he kept in his paſſion, that he might not offend with his tongue. Though a Godly man ſins, yet he doth not purpoſe to ſin, for his purpoſes are fixt againſt ſin; Holineſs is his high-way; and as ſin is it ſelf a by-way, ſo it is beſides his way. The honeſt Traveller purpoſes to keep ſtraight on his way; ſo that if at any time he miſſe his way, he miſſes his purpoſe. Though *Peter* denyed Chriſt, yet he

he did not purpoſe to deny Chriſt; yea, the ſetled purpoſe of his Soul, was rather to die with Chriſt, than to deny Chriſt, *Math.*26.35. *Peter* ſaid unto him, *Though I ſhould dye with thee, yet will I not deny thee.* Interpreters agree that *Peter* meant as he ſpeak. But

Eighthly: The ſetled Reſolutions of a gracious heart, is not to ſin, *Pſal.* 119. 106. *I have ſworn, and I will perform it, that I will keep thy Righteous Judgments*; Neh. 10. 28, 29, 30, 31. dwell on it, *Job.* 31. 1. &c. *Micha* 4. 5. *For all people will walk, every one in the name of his God, and we walk in the name of the Lord our God for ever and ever.* So *Daniel* and the 3 Children. 8.

Bleſſed *Hooper* reſolves rather to be diſcharged of his Biſhoprick, than yield to certain Ceremonies.

Jerom writes of a brave Woman, who being upon the wrack, bid her Perſecutors do their worſt, for ſhe was reſolved that ſhe would rather die then lye.

The Prince of *Conde* being taken Priſoner by *Charles* the Nineth of *France*, and put to his choyce; firſt, whether he would go to Maſs; or ſecond, be put to Death; or thirdly, ſuffer perpetual Impriſonment: Anſwered, *as for the firſt, I will never do by the aſſiſtance of Gods grace; and as for the other two, let the King do with me what he pleaſeth, for I am very well aſſured that God will turn all to the beſt.*

The Heavens ſhall as ſoon fall (ſaid *William Flower* to the Biſhop, that perſwaded him to ſave his life by retracting) *as I will forſake the Opinion and Faith I am in, God aſſiſting of me.*

So *Marchus Arethuſius* choſe rather to ſuffer a moſt cruel Death than to give one half-penny towards the Building of an Idol Temple.

So *Cyprian*, when the Emperour, in the the way to his Execution, ſaid, *Now I give thee ſpace to conſider whether thou wilt obey me in caſting a grain of Frankincens into the fire, or be thus miſerably ſlain*: Nay, ſaith he, *there needs no deliberation in the caſe.* There are many thouſands of ſuch inſtances ſcattered up and down in Hiſtory.

Ninethly:

Ninethly: There is a real willingneſs in every gracious Soul to be rid of all ſin, *Rom.* 7. 24. *Hoſ.* 14. 2. 8. *Job* 7. 21. Saving grace makes a Chriſtian as willing to leave his ſin, as a Slave is willing to leave his Galley, or a Priſoner his Dungeon, or a Thief his Bolts, or a Beggar his Rags. *Many a day have I ſought Death with tears* (ſaith bleſſed *Cooper*) *not out of impatience, diſtruſt, or perturbation, but becauſe I am weary of ſin, and fearful of falling into it.* Look as the Daughters of *Heath* even made *Rebeccah* weary of her life, *Gen.* 27. 46. ſo Corruptions within makes a gracious Soul, even weary of his life: A gracious Soul looks upon ſin with as evil, and as envious an eye as *Saul* look'd on *David* when the evil ſpirit was upon him. *O!* ſaith Saul, *that I was but once well rid of this* David; and O ſaith a gracious Soul, that I was but once well rid of *this proud heart, this hard heart, this unbelieving heart, this unclean heart, this earthly heart, this froward heart of mine.*

10. Tenthly: Every Godly man complains of his known ſins, and mourns over his known ſins, and would be fain rid of his known ſins, as might be made evident out of many ſcores of ſcripture, 7 *Job.* 21. 51. *Pſal.* 14. *Hoſ.* 2.

11. Eleventhly: Every gracious Soul ſets himſelf moſtly, reſolutely, valiantly, and habitually againſt his ſpecial ſins, his conſtitution ſins, his moſt prevalent ſins, *Pſal.* 18. 23. *I was alſo upright before him, and I kept my ſelf from mine Iniquity.* Certainly that which is the ſpecial ſin of a Godly man, is his ſpecial burden; it is not delighted in, but lamented; there is no ſin which coſts him ſo much ſorrow as that, to which either the temper of his body, or the occaſions of his life leads him. That ſin which he finds his heart moſt ſet upon, he ſets his heart, his whole ſoul moſt againſt. The Scripture gives much evidence that *David* (though a man after Gods own heart) was very apt to fall into the ſin of Lying, he uſed many unlawful ſhifts; we read of his often faultring in that kind, when he was in ſtraits, and hard put to it, 1 *Sam.* 21. 2. 8. 1 *Sam.* 27. 8, 10, *&c.* but it is as clear

in

in Scripture, that his heart was ſet againſt lying; and that it was the grief and daily burden of his Soul: Certainly that ſin is a mans greateſt burden and grief, which he prays moſt to be delivered from. O! how earneſtly did *David* pray to be delivered from the ſin of lying, (*Pſal.* 119. 29.) *Keep me from the way of lying.* And as he prayed earneſtly againſt lying, ſo he as earneſtly deteſted it; (*ver.* 163.) *I hate and abhor Lying.* Though Lying was *Davids* ſpecial ſin, yet he hated and abhorred it as he did Hell it ſelf. And he tells us how he was affected or afflicted rather with that ſin, whatſoever it was, which was his Iniquity, (*Pſal.* 31. 10,) my life is ſpent with grief, and my years with ſighings; my ſtrength faileth, and my bones are conſumed, or Moth-eaten as the Hebrew has it, (here are deep expreſſions of a troubled Spirit;) and why all this? Mark, he gives you the reaſon of it in the ſame verſe, *becauſe of mine Iniquity*: as if he had ſaid, there is a baſe corruption which ſo haunts and doggs me, that my life is ſpent with grief, and my years with ſighing: He found (it ſeems) his heart running out to ſome ſin or other, which yet was ſo far from being a beloved ſin, a boſom ſin, a darling ſin; that it was the breaking of his heart, and the conſumption of his bones. So *Pſal.* 38. 18. *I will declare mine Iniquity, I will be ſorry for my ſin.* There is no ſin that a gracious heart is more perfectly ſet againſt, than againſt his ſpecial ſin; for by this ſin God firſt, has been moſt diſhonored; and ſecondly, Chriſt moſt crucified; and thirdly, the Spirit moſt grieved; and fourthly, Conſcience moſt wounded; and fifthly, Satan moſt advantaged; and ſixthly, Mercies moſt imbittered; and ſeaventhly, Duties moſt hindred; and eighthly, Fears and doubts moſt raiſed and increaſed; and ninethly, Afflictions moſt multiplied; and tenthly, Death made moſt formidable and terrible, and therefore he breaks out againſt this ſin with the greateſt deteſtation and abhorrency. *Ephraims* ſpecial ſin was Idolatry, *Hoſ.* 4. 17. he thought the choiceſt gold and ſilver in the world hardly good enough to frame

his Idols of: But when it was the day of the Lords gracious power upon *Ephraim*, than he thought no place bad enough to caſt his choiceſt Idols into, as you may ſee by comparing of theſe Scriptures together, *Hoſ.* 14. 8. *Iſa.* 2. 20. and chap. 30. 22. True grace will make a man ſtand ſtoutly and ſtedfaſtly on Gods ſide, and work the heart to take part with him againſt a mans ſpecial ſins, though they be as right hands, or right eyes. True grace will lay hands upon a mans ſpecial ſins, and cry out to Heaven, *Lord Crucifie them, Crucifie them; down with them, down with them even to the ground: Lord do juſtice, do ſpeedy juſtice, do ſignal juſtice, do exemplary juſtice upon theſe ſpecial ſins of mine; Lord hew down root and branch; let the very ſtumps of this Dagon be broken all in pieces; Lord curſe this wild fig-tree that never more fruit may grow thereon:* But

12 Twelfthly: There is no time wherein a gracious Soul cannot ſincerely ſay with the Apoſtle in that *Heb.* 13. 18. *Pray for us, for we truſt we have a good Conſcience, in all things willingly to live honeſtly*; gracious hearts affect that which they cannot effect: So *Acts* 24. 16. *And herein do I exerciſe my ſelf, to have always a Conſcience voyd of offence towards God, and towards men*, in all caſes, in all places; by all means, and at all times: a ſincere Chriſtian labours to have a good Conſcience, void of offence towards God, and towards men, *Prov.* 16. 17. *The high-way of the upright, is to depart from evil*; that is, it is the ordinary, uſual, conſtant courſe of an upright man to depart from evil. An honeſt Traveller may ſtep out of the Kings high-way into a Houſe, a Wood, a Cloſe; but his work, his buſineſs is to go on in the Kings high-way; ſo the buſineſs, the work of an upright man, is to depart from evil. 'Tis poſſible for an upright man to ſtep into a ſinful path, or to touch upon ſinful facts; but his main way, his principal work and buſineſs is to depart from Iniquity; as a Bee may light upon a Thiſtle, but her work is to be gathering at flowers; or as a Sheep may ſlip into the dirt, but its work is to be grazing

grazing upon the Mountains, or in the Meadows; but Thirteenthly, and laſtly: Jeſus Chriſt is the real Chriſtians only Beloved; he is the Saints only darling, 2 *Can.* 3. *As the Apple-tree among the Trees of the Wood, ſo is my Beloved among the Sons*: ver. 8. *The voyce of my Beloved, behold he cometh leaping upon the Mountains, and skiping upon the hills*; ver. 9. *My Beloved is like a Roe, or a young Hart*, ver. 10. *My Beloved ſpake, and ſaid unto me, Riſe up my Love, my fair one, and come away*, ver. 17. *Turn my Beloved, and be thou like a Roe, or a young Hart upon the Mountains of* Bether. Can. 4. 16. *Let my Beloved come into his Garden, and eat his pleaſant fruits.* Seven times Chriſt is called *the Beloved of his Spouſe* in the fifth of Canticles, and twice in the ſixth Chapter, and four times in the ſeaventh Chapter, and once in the eighth Chapter. In this Book of *Solomons* Song, Chriſt is called the Churches Beloved juſt twenty times. I might turn you to many other Scriptures, but in the mouth of twenty Witneſſes you may be very clearly and fully ſatisfied, that Jeſus Chriſt is the Saints Beloved. 1. When the Dutch Martyr was askt whether he did not love his Wife and Children, he Anſwered, *Were all the World a lump of gold, and in my hand to diſpoſe of, I would give it to live with my Wife and Children in a Priſon, but Chriſt is dearer to me than all.* 2. Saith *Jerom, If my Father ſhould ſtand before me, and if my Mother ſhould hang upon me, and my Brethren ſhould preſs about me, I would break through my Brethren, throw down my Mother, and tread under-foot my Father, that I might cleave the faſter and cloſer unto Jeſus Chriſt.* 3. That Bleſſed Virgin in *Baſil*, being condemned for Chriſtianity to the fire, and having her Eſtate and Life offered her if ſhe would worſhip Idols, cryed out, *Let money periſh, and life vaniſh, Chriſt is better than all.* 4. Love made *Hierom* to ſay, *O! my Saviour, didſt thou dye for love of me, a love more dolorous than death, but to me a death more lovely than love it ſelf. I cannot live, love thee and be longer from thee.* 5. *Henry Voes* ſaid, *If I* 8.

had ten heads, they ſhould all off for Chriſt. 6. *John Ardley* Martyr ſaid, *If every hair of my head were a man, they ſhould all ſuffer for the Faith of Chriſt.* 7. *Ignatius* ſaid, *Let fire, racks, pullies, yea, & all the torments of Hell, come on me, ſo I may win Chriſt.* 8. *George Carpenter* being asked whether he loved not his Wife and Children, when they all wept before them; Anſwered, *My Wife and Children are dearer to me than all* Bavaria, *yet for the love of Chriſt, I know them not.* 9. *O Lord Jeſus*, ſaid *Bernard, I love thee more than all my Goods, and I love thee more than all my Friends, yea, I love thee more than my very ſelf.* 10. *Auſtin* ſaith he, would willingly go through Hell to Chriſt. 11. Another ſaith, *He had rather be in his Chimney-Corner with Chriſt, than in Heaven without him.* 12. Another crys out, *I had rather have one Chriſt than a thouſand Worlds*; by all which 'tis moſt evident, that Jeſus Chriſt is the Saints beſt Beloved, and not this or that ſin.

Now by theſe 13 Arguments. 'tis moſt clear that no gracious Chriſtian do's, or can indulge himſelf in any Trade, courſe, or way of ſin.

Yea, by theſe thirteen Arguments 'tis moſt evident that no Godly man, has, or can have any one beloved ſin, any one boſom, darling ſin, though many worthy Miniſters, both in their Preaching and Writings, make a great noiſe about the Saints beloved ſins, about their boſom darling ſins. I readily grant, that all Unregenerate perſons have their beloved ſins, their boſom ſins, their darling ſins; but that no ſuch ſins are chargable upon the Regenerate is ſufficiently demonſtrated by the thirteen Arguments laſt cited: And O! that this were wiſely and ſeriouſly conſidered of, both by Miniſters and Chriſtians; there is no known ſin that a Godly man is not troubled at, and that he would not be rid of. There is as much difference between ſin in a Regenerate perſon, and in an Unregenerate perſon, as there is between poyſon in a Man, and poyſon in a Serpent: Poyſon in a mans body, is moſt offenſive and burdenſome, and he readily

dily uſes all Arts and Antidotes to expel it, and get rid; but poyſon in a Serpent, is in its natural place, and is moſt pleaſing, and delightful: So ſin in a Regenerate man is moſt offenſive and burdenſome, and he readily uſes all holy means and Antidotes to expel it, and to get rid of it: But ſin in an Unregenerate man is moſt pleaſing and delightful, it being in its natural place. A Godly man ſtill enters his proteſt againſt ſin; a gracious Soul, while he commits ſin, hates the ſin he commits.

O Sirs! there is a vaſt difference between a ſpecial and a beloved ſin, a darling ſin, a boſom ſin: *Noah* had a ſin, and *Lot* had a ſin, and *Jacob* had a ſin, and *Job* had a ſin, and *David* had a ſin, which was his ſpecial ſin; but neither of theſe had any ſin which was their beloved ſin, their boſom ſin, their darling ſin; that paſſage in *Job* 31. 33. is obſervable. *If I covered my Tranſgreſſion as* Adam, *by hiding mine Iniquity in my Boſom.* Mark in this Text, while *Job* calleth ſome ſin or other his Iniquity, he denyeth that he had any beloved ſin; for ſaith he, *Did I hide it in my Boſom, did I ſhew it any favour, did I cherriſh it, or nouriſh it; or keep it warm in my Boſom. O! No, I did not.* A Godly man may have many ſins, yet he hath not one beloved ſin, one boſom ſin, one darling ſin; he may have ſome particular ſin, to which the Unregenerate part of his will may ſtrongly incline, and to which his unmortified affections may run out with violence too; yet he hath no ſin he bears any good will to, or doth really or cordially effect. Mark, that may be called a mans particular way of ſinning, which yet we cannot, we may not call his beloved ſin, his boſom ſin, his darling ſin; for it may be his greateſt grief and torment, and may coſt him more ſorrow and tears than all the reſt of his ſins; it may be a Tyrant uſurping power over him, when it is not the delight and pleaſure of his Soul. A Godly man may be more prone to fall into ſome one ſin rather than another; it may be Paſſion, or Pride, or Slaviſh fear, or Worldlineſs, or Hypocriſie; or this, or that, or tother Vanity; yet are not theſe his beloved ſins, his

bosom sins, his darling sins; for these are the Enemies he hates, and abhors; these are the grand Enemies that he prays against, and complains of, and mourns over; these are the potent Rebels that his Soul crys out most against, and by which his Soul suffers the greatest violence. Mark, no sin: but Christ is the dearly beloved of a Christians Soul; Christ, and not this sin, or that, is the chiefest of ten thousand to a gracious Soul; and yet some particular corruption or other may more frequently worst a Believer, and lead him Captive; but then the Believer crys out most against that particular sin: O! saith he, this is mine Iniquity; this is the *Saul*, the *Pharoah* that is always a pursuing after the blood of my Soul. Lord let this *Saul* fall by the Sword of thy Spirit; let this *Pharoah* be drown'd in the Red Sea of thy Sons blood. O! Sirs, It is a point of very great importance, for gracious Souls to understand the vast difference that there is between a beloved sin, and this, or that particular sin, violently Tyrannizing over them; for this is most certain, whosoever giveth up himself freely, willingly, cheerfully, habitually, to the service of any one particular Lust, or Sin, he is in the state of Nature, under wrath, and in the way to eternal Ruine.

Now a little to shew the vanity, folly, and falshood of that Opinion that is received, and commonly avowed
1. by Ministers and Christians, *viz.* That every Godly person hath his beloved sin, his bosom sin, his darling sin; seriously and frequently consider with me of these
2. following particulars.

First: That this Opinion is not bottomed or founded upon any clear Scripture or Scriptures, either in the Old or New Testament.

3. Secondly: This Opinion that is now under consideration, runs counter-cross to all those thirteen Arguments, but now alledged, and to all those scores of plain Scriptures, by which those Arguments are confirmed.

Thirdly: This Opinion that is now under consideration, has a great tendancy to harden and strengthen wicked

ed men in their ſins; for when they ſhall hear and read that the Saints, the dearly beloved of God, have their beloved ſins, their boſom ſins, their darling ſins, what inferences will they not be ready to make: What are theſe they call Saints, wherein are they better than us? have we our beloved ſins? ſo have they Have we our boſom ſins? ſo have they; have we our darling ſins? ſo have they. They have their beloved ſins, and yet are beloved of God, and why not we? why not we? Saints have their beloved ſins, and yet God is kind to them; and why then not to us, why not to us alſo? Saints have their beloved ſins, and yet God will ſave them; and why then ſhould we believe that God will damn us? Saints have their beloved ſins, their boſom ſins, their darling ſins, and therefore certainly they are not to be ſo dearly loved, and highly prized, and greatly honoured as Miniſters would make us believe. Saints have their beloved ſins, their boſom ſins, their darling ſins, and therefore what Iniquity is it to account and call them Hypocrites, Deceivers, Diſſemblers, that pretend they have a great deal of love to God, and love to Chriſt, and love to his Word, and love to his ways; and yet for all this, they have their beloved ſins, their boſom ſins, their darling ſins. Surely theſe mens hearts are not right with God; with much more to the ſame purpoſe.

4.

Fourthly: If Chriſt be really the Saints beloved, then ſin is not their beloved, but Chriſt is the Saints beloved, as I have formerly clearly proved; and therefore ſin is not there beloved. A man may as well ſerve two Maſters, as have two Beloveds, *viz.* a Beloved-Chriſt, and a beloved Luſt.

5.

Fifthly: Thoſe ſupernatural Graces, or thoſe Divine qualities that are infuſed into the Soul at firſt converſion, are contrary to all ſin, and oppoſite to all ſin, and engages the heart againſt all ſin; and therefore a converted perſon can have no beloved ſin, no boſom ſin, no darling ſin. Seriouſly weigh this Argument.

6.

Sixthly: This Opinion may fill many weak Chriſtians with

with many needless fears, doubts, and jealousies about their Spiritual and Eternal conditions Weak Christians are very apt to reason thus; Surely my Conversion is not sound; my Spiritual Estate is not good; my Heart is not right with God; a saving work has never yet past upon me in power: I fear I have not the root of the matter in me: I fear I have never had a through change: I fear I have never yet been effectually call'd out of darkness into his marvellous light: I fear *I* have never yet been Espoused to Christ: *I* fear the Spirit of God hath never taken up my heart for his Habitation: *I* fear that after all my high profession, *I* shall at last be found an Hypocrite: *I* fear the Execution of that dreadful Sentence, *Math.* 25. *Go ye Cursed*, &c. And why all this, O poor Soul? Answer, Because *I* carry about with me my beloved sins, my bosom sins, my darling sins. Ministers had need be very wary in their Preaching & Writing, that they don't bring forth fuel to feed the fears and doubts of weak Christians, it being a great part of their work, to arm weak Christians against their fears and faintings: But

Seaventhly: This Opinion that is now under consideration, is an Opinion that is very repugnant to sound and sincere Repentance; for sound, sincere Repentance includes and takes in a divorce, an alienation, a detestation, a separation, and a turning from all sin, without exception or reservation. One of the first works of the Spirit upon the Soul, is the dividing between all known sin and the soul; 'tis a making an utter breach betwixt all sin and the soul; 'tis a dissolving of that old League that has been between a Sinner and his sins, yea, between a Sinner and his beloved Lusts. One of the first works of the Spirit, is to make a man to look upon all his sins as Enemies, yea as his greatest Enemies, and to deal with his sins as Enemies, and to hate and loath them as Enemies, and to fear them as Enemies, and to arm against them as Enemies. Seriously ponder upon these Scriptures, *Ezek.* 18. 28. 30, 31. 14. of *Ezek.* 6. 2. *Cor.* 7. 1. *Psal.*

Pſal. 119. 101. 104. 128. verſes. True Repentance is a turning from all ſin, without any Reſervation, or exception; he never truly repented of any ſin, whoſe heart is not turned againſt every ſin. The true penitent caſts off all the rags of Old *Adam*, he is for throwing down every ſtone of the old building; he will not leave a horn, nor a hoof behind. The reaſons of turning from ſin, are univerſally binding to a penitent Soul. There are the ſame reaſons aud grounds for a penitent mans turning from every ſin, as there is for his turning from any one ſin. Do you turn from this or that ſin, becauſe the Lord has forbid it, why upon the ſame ground you muſt turn from every ſin; for God has forbid every ſin as well as this or that particular ſin. There is the ſame Authority, forbidding or commanding in all; and if the Authority of God awes a man from one ſin, it will awe him from all. He that turns from any one ſin, becauſe it is a Tranſgreſſion of the holy and righteous Law of God, he will turn from every ſin upon the ſame account. He that turns from any one ſin, becauſe it is a diſhonour to God, a reproach to Chriſt, a grief to the Spirit, a wound to Religion, *&c.* will upon the ſame grounds turn from every ſin.

Queſt. *But wherein does a true penitential turning from all ſin conſiſt?* *Anſw.* In theſe ſix things.

Firſt in the alienation and inward averſation and drawing off of the Soul from the love and liking of all ſin, and from all free and voluntary ſubjection unto ſin, the heart being filled with a loathing and deteſtation of all ſin, *Pſal.* 119. 104. 128. as that which is moſt contrary to all goodneſs and happineſs.

Secondly: In the wills deteſtation and hatred of all ſin, when the very bent and inclination of the will is ſet againſt all ſin, and oppoſes and croſſes all ſin, and is ſet upon the ruine and deſtruction of all ſin, then the Penitent is turned from all ſin, *Rom.* 7. 15. 19. 21. 23. *Iſa.* 30. 22. 14. *Hoſ.* 8. When the will ſtands upon ſuch terms of defiance with all ſin, as that it will never enter into a league of friendſhip with any ſin, then is the Soul turned from every ſin. 2.

Thirdly: In the judgments, turning away from all ſin, by diſapproving, diſallowing, and condemning all ſin, *Rom.* 7. 15. O! ſaith the judgment of a Chriſtian, ſin is the greateſt evil in all the world, 'tis the only thing God abhors, and that brought Jeſus Chriſt to the Croſs, that damns Souls, that ſhuts Heaven, and that has laid the foundations of Hell. O! It is the pricking thorn in my eye, the deadly arrow in my ſide, the two-edged-ſword that hath wounded my Conſcience, and ſlain my comforts, and ſeparated between God and my Soul. O! ſin is that which hath hindred my prayers, and imbittered my mercies, and put a ſting into all my croſſes; and therefore I can't but diſapprove of it, and diſallow of it, and condemn it to death, yea, to Hell from whence it came.

4. Fourthly: In the purpoſe and reſolution of the ſoul, the ſoul ſincerely purpoſing and reſolving, never willingly, wilfully, or wickedly to tranſgreſs any more, *Pſal.* 17. 3. The general purpoſe and reſolution of my heart is not to tranſgreſs, though particular failings may attend me; yet my reſolutions and purpoſes are firmly ſet againſt doing evil, *Pſal.* 39. 1. The true Penitent holds up his purpoſes and reſolutions to keep off from ſin, and to keep cloſe with God, though he be not able in every thing, and at all times to make good his purpoſes and reſolutions, *&c.* But

5. Fifthly: In the earneſt and unfeigned deſires, and careful endeavours of the Soul to abandon all ſin, to forſake all ſin, and to be rid of all ſin, *Rom.* 7. 22,23. You know when a prudent, tender, indulgent Father ſees his Child to fail and come ſhort in that which he enjoyns him to do; yet knowing that his deſires and endeavours is to pleaſe him, and ſerve him, he will not be harſh, rigid, ſowre, or ſevere towards him; but will ſpare him, and exerciſe much tenderneſs, and indulgence towards him; and will God, will God, whoſe mercies reach above the Heavens, and whoſe compaſſions are infinite, and whoſe love is like himſelf, carry it worſe towards his Children

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then men do carry it towards theirs? Surely no. God's Fatherly indulgence accepts of the will for the work, *Heb.* 13. 18. 2 *Cor.* 8. 12. Certainly, a ſick man is not more deſirous to be rid of all his Diſeaſes, nor a Priſoner to be freed from all his bolts and chains, than the true Penitent is deſirous to be rid of all his ſins.

Sixthly and laſtly: In the common and ordinary declining, ſhunning, and avoyding of all known occaſions of ſin, yea, and all temptations, provocations, inducements, and enticements to ſin, *&c.* That royal Law, 1 *Theſ.* 5. 22. *Abſtain from all appearance of evil,* is a Law that is very precious in a Penitent mans eye, and commonly lyes warm upon a Penitent mans heart; ſo that take him in his ordinary courſe, and you ſhall find him very ready to ſhun, and be ſhie of the very appearance of ſin, of the very ſhews and ſhadows of ſin. Job *made a Covenant with his eyes,* Job. 31. 1. and *Joſeph* would not hearken to his bold tempting Miſtriſs, *to lye by her, or to be with her,* Gen. 39. 10. And *David* when himſelf, *would not ſit with Vain perſons,* Pſal. 26. 3, 4, 5. Now a true penitential turning from all ſins, lyes in theſe ſix things, and therefore you had need look about you; for if there be any one way of wickedneſs, wherein you walk, and which you are reſolved you will not forſake, you are no true penitents, and you will certainly loſe your ſouls, and be miſerable for ever. .6

This Opinion that is now under-conſideration, is an opinion that will exceedingly deject many precious Chriſtians, and cauſe them greatly to hang down their heads, eſpecially in four days. 1. In the day of common calamity. 2. In the day of perſonal affliction. 3. In the day of death. 4. In the great day of account. 8.

Firſt: In a day of common Calamity, when the Sword is drunk with the blood of the ſlain; or when the raging Peſtilence lays thouſands in heap upon heap, or when Fevours, Agues, Gripes, and other Diſeaſes, carry hundreds every week to their long homes. O! now the remembrance of a mans beloved ſins, his boſom ſins, his 1.

darling sins (if a Saint had any such sins) will be very apt to fill his soul with fears, dreads, and perplexities: Surely now God will meet with me, now God will avenge himself on me for my beloved sins, my bosom sins, my darling sins: O! how righteous a thing is it with God, because of my beloved lusts, to sweep me away by these sweeping Judgments that are abroad in the Earth? On the contrary, how sweet and comfortable a thing is it, when in a day of common Calamity, a Christian can appeal to God, and appeal to Conscience, that though he has many weaknesses, and infirmities that hang upon him, that yet he has no beloved sin, no bosom sin, no darling sin, that either God or Conscience can charge upon him. O! such a consideration as this, may be as life from the dead to a gracious Christian, in the midst of all the common Calamities that do's surround him; and that hourly threaten him.

2. Secondly: In the day of personal Affections, when the smarting Rod is upon him, and God writes bitter things against him; when the Hand of the Almighty has toucht him in his Name, Estate, Relations, *&c.* O! now the remembrance of a mans beloved sins, his bosom sins, his darling sins, (if a Saint had any such sins) *will be as the hand writing upon the Wall* (Dan. 5. 5, 6.) *that will make his countenance to be changed, his thoughts to be troubled, his joynts to be loosed, and his knees to be dashed one against another.* O! now a Christian will be ready to conclude, O! 'tis my beloved sins, my bosom sins, my darling sins that has caused God to put this bitter cup into my hand, *and that has provokt him to give me gall and wormwood to drink*, Lam. 3. 19. Whereas on the contrary, when a man under all his personal tryals, though they are many, and great, yet can lift up his head and appeal to God and Conscience, that though he has many sinful weaknesses, and infirmities hanging upon him, yet neither God nor Conscience can charge upon him any beloved sins, any bosom sins, any darling sins: O! such a consideration as this, will help a man to bare up bravely, sweetly,

ſweetly, cheerfully, patiently, and contentedly, under the heavieſt hand of God, as is evident in that great inſtance of *Job*: who ſo ſorely afflicted as *Job*? and yet no beloved ſin, no boſom ſin, no darling ſin, being chargable upon him by God or Conſcience (*Job.* 10. 7. chap. 31. 33.) How bravely, ſweetly, and Chriſtianly do's *Job* bear up under thoſe ſad changes and dreadful providences that would have broke a thouſand of ſuch mens hearts, upon whom God and Conſcience could charge beloved ſins, boſom ſins, darling ſins? But

Thirdly: In the day of death; *Death is the King of terrors*, as *Job* ſpeaks; *and the terror of Kings*, as the Philoſopher ſpeaks: Oh how terrible will this King of terrors be to that man upon whom God and Conſcience can charge beloved ſins, boſom ſins, darling ſins: This is certain, when a wicked man comes to die, all the ſins that ever he committed don't ſo grieve him, and terrifie him, ſo ſad him, and ſink him, and raiſe ſuch horrors and terrors in him, and put him into ſuch a hell on this ſide Hell, as his beloved ſins, his boſom ſins, his darling ſins; and had Saints their beloved ſins, their boſom ſins, their darling ſins, Ah what a Hell of horror and terror would theſe ſins raiſe in their ſouls, when they come to lye upon a dying Bed! But now when a Child of God ſhall lye upon a dying Bed, and ſhall be able to ſay, *Lord thou knoweſt, and Conſcience thou knoweſt, that though I have had many and great failings, yet there are no beloved ſins, no boſom ſins, no darling ſins, that are chargeable upon me. Lord thou knoweſt, and Conſcience thou knoweſt:* 1. *That there is no known ſin that I don't hate and abhor.* 2. *That there is no known ſin that I don't combat and conflict with.* 3. *That there is no known ſin that I don't grieve and mourn over.* 4. *That there is no known ſin that I would not preſently, freely, willingly, and heartily be rid of.* 5. *That there is no known ſin that I don't in ſome weak meaſure endeavour in the uſe of holy means to be delivered from.* 6. *That there is no known ſin, the effectual ſubduing and mortifying of which, would not adminiſter matter of the*

greateſt joy and comfort to me. Now when God and Conſcience ſhall acquit a man upon a dying Bed, of beloved ſins, of boſom ſins, of darling ſins, who can expreſs the joy, the comfort, the peace, the ſupport that ſuch an acquittance will fill a man with?

4. Fourthly: In the day of Account, the very thoughts of which day, too many, is more terrible than Death it ſelf, ſuch Chriſtians as are Captivated under the power of this opinion, *viz.* That the Saints have their beloved ſins, their boſom ſins, their darling ſins; ſuch cannot but greatly fear, and tremble to appear before the Tribunal of God. O! ſaith ſuch poor hearts, how ſhall we be able to anſwer for beloved ſins, our boſom ſins, our darling ſins, as for infirmities, weakneſſes, and follies that has attended us, we can plead with God, and tell him; Lord, when Grace has been weak, Corruptions ſtrong, Temptations great, and thy Spirit withdrawn, and we off from our Watch, we have been worſted and captivated. But what ſhall we ſay as to our beloved ſins, our boſom ſins, our darling ſins; O theſe fill us with terror and horror, and how ſhall we be able to hold up our heads before the Lord, when he ſhall reckon with us for theſe ſins. But now when a poor Child of God thinks of the day of Account, and is able, through grace, to ſay, *Lord, though we cannot clear our ſelves of infirmities, and many ſinful weakneſſes, yet we can comfortably appeal to thee, and our Conſciences, that we have no beloved ſins, no boſom ſins, no darling ſins.* O with what comfort, confidence, and boldneſs, will ſuch poor hearts hold up their heads in the day of Account, when a Chriſtian can plead thoſe ſix things before a Judgment ſeat, that he pleaded in the third particular, when he lay upon a dying Bed? how will his fears vaniſh, and how will his hopes and heart revive, and how comfortably and boldly will he ſtand before a Judgment-Seat? But

9. Ninethly: This opinion that is now under conſideration, has a very great tendancy to diſcourage and deaden the hearts of Chriſtians to the moſt noble and ſpiritual duties

duties of Religion, *viz.* 1. Praiſing of God. 2. Delighting in God. 3. Rejoycing in God. 4. Admiring of God. 5. Taking full content and ſatisfaction in God. 6. Witneſſing for God, his Truth, his Ordinances and ways. 7. To ſelf-tryal and ſelf-examination. 8. To the making of their Calling and Election ſure. I cannot ſee with what comfort, confidence, or courage, ſuch ſouls can apply themſelves to the Eight duties laſt mentioned, who lye under the power of this opinion, *viz.* That Saints have their beloved ſins, their boſom ſins, their darling ſins: But now when a Chriſtian is clear, and he can clear himſelf, (as every ſincere Chriſtian can) of beloved ſins, of boſom ſins, of darling ſins, how is he upon the advantage ground to fall in roundly with all the Eight duties laſt mentioned? But

Tenthly and laſtly: This opinion that is now under conſideration, has a very great tendency to diſcourage multitudes of Chriſtians from coming to the Lords Table. I would willingly know with what comfort, with what confidence, with what hope, with what expectation of good from God, or of good from the Ordinance, can ſuch Souls draw near to the Lords Table, who lye under the power of this opinion or perſwaſion, that they carry about with them their boſom ſins, their beloved ſins, their darling ſins? How can ſuch ſouls expect that God ſhould meet with them in the Ordinance, and bleſs the Ordinance to them? How can ſuch ſouls expect that God ſhould make that great Ordinance to be ſtrengthening, comforting, refreſhing, eſtabliſhing and enriching unto them? How can ſuch ſouls expect, that in that Ordinance God ſhould Seal up to them his Eternal Loves, their Intereſt in Chriſt, their Right to the Covenant, their Title to Heaven, and the Remiſſion of their ſins, who bring to his Table their beloved ſins, their boſom ſins, their darling ſins? But now when the People of God draw near to the Table of the Lord, and can appeal to God; that though they have many ſinful failings and infirmities hanging upon them, yet they have no beloved ſins, 10.

ſins, no boſom ſins, no darling ſins that they carry about with them: How comfortably and confidently may they expect that God will make that great Ordinance a bleſſing to them, and that in time all thoſe glorious ends for which that Ordinance was appointed, ſhall be accompliſhed in them, and upon them? Now by theſe ten Arguments, you may ſee the weakneſs, and falſeneſs, yea, the dangerous nature of that opinion that many worthy men have ſo long Preacht, Maintained, and Printed to the World, *viz.* That the *Saints* have their beloved ſins, their boſom ſins, their darling ſins; neither do I wonder that they ſhould be ſo ſadly out in this particular, when I conſider how apt men are to receive things by Tradition, without bringing of things to a ſtrict examination; and when I conſider what ſtrange definitions of Faith many famous, worthy men have given, both in their writings and Preachings; and when I conſider what a mighty noiſe many famous men have made about legal preparations, before men preſume to cloſe with Chriſt, or to give up themſelves in a Marriage-Covenant to Chriſt; moſt of them requiring men to be better Chriſtians before they come to Chriſt, than commonly they prove, after they are implanted into Chriſt, *&c.*

Now though I have ſaid enough, I ſuppoſe to lay that Opinion aſleep that has been laſt under conſideration, *viz.* That the Saints have their beloved ſins, their boſom ſins, their darling ſins; yet for a cloſe of this diſcourſe, promiſe with me theſe five things.

1. Firſt: That all Unconverted perſons have their beloved ſins, their boſom ſins, their darling ſins. The beloved, the boſom, the darling ſin of the *Jews* was Idolatry: The beloved, the boſom, the darling ſin of the *Corinthians*, was Uncleanneſs, Wantonneſs, 1 *Cor.* 6. 15. 20. The beloved, the boſom, the darling ſin of the *Cretians*, was Lying, 2 *Titus* 12. *Jeroboams* beloved ſin was Idolatry, and *Cains* beloved ſin was Envy, and *Corahs* beloved ſin was Gain-ſaying, and *Eſaus* beloved ſin was

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Prophaneneſs, and *Iſhmaels* beloved ſin was Scoffing, and *Baalams* beloved ſin was Ambition; *Simeon* and *Levies* beloved ſin was Treachery, *Manaſſes* beloved ſin was Cruelty, and *Nebuchadnezars* beloved ſin was Pride, and *Herods* beloved ſin was Uncleanneſs, and *Judas* his beloved ſin was Covetouſneſs, and the Young mans beloved ſin in that 19th. of *Matthew* was Wordly-mindedneſs, &c.

Secondly: Premiſe this with me, that the Elect of of God, before their Converſion, had their beloved ſins, *Manaſſes* beloved ſin was Cruelty, and *Ephraims* beloved ſin before Converſion was Idolatry, *Hoſ.* 4. 17. and *Zacheus*, his beloved ſin before Converſion, was worldly-mindedneſs and defrauding of others; and *Pauls* beloved ſin before Converſion, was Perſecution; and the Jaylors beloved ſin before Converſion, was Cruelty; and *Mary Magdelens* beloved ſin before Converſion, was Wantonneſs and Uncleanneſs, &c. 2.

Thirdly: Premiſe this with me, *viz.* That after Converſion, there is no Sin that the heart of a Chriſtian is more ſeriouſly, more frequently, more reſolutely, and more perfectly ſet againſt, than that which was once his beloved Luſt: The hatred, deteſtation, and Indignation of a Converted perſon, breaks out and diſcovers it ſelf moſt againſt that Sin which was once a beloved Sin, a boſom Sin, a darling Sin; his care, his fear, his jealouſie, his watchfulneſs is moſt exerciſed againſt that Sin, which was once the darling of his ſoul: The Converted perſon eyes this Sin as an old Enemy; he looks upon this Sin, as the Sin by which God has been moſt diſhonoured, and his own Conſcience moſt enſlaved, and his Immortal ſoul moſt indangered, and Satan moſt advantaged, and accordingly his Spirit riſes againſt it, *Hoſ.* 14. 8. 2. *Iſa.* 20. chap. 30. 22. And all Chriſtians experience confirms this truth; but of this more before. 3.

Fourthly: After Converſion, a Chriſtian endeavours to be moſt eminent in that particular grace which is moſt contrary and oppoſite to that Sin which was once his be- 4.

loved Sin, his boſom Sin, his darling Sin. *Zacheus* his boloved Sin was Worldlineſs and Defrauding, but being Converted, he labours to excel in reſtitution and liberality: The Jaylors beloved Sin was Severity & Cruelty, but being Converted, he labours to excel in pitty and courteſie: *Pauls* beloved ſin was Perſecution, but being Converted, how mightily do's he beſtir himſelf to Convert ſouls, and to edifie ſouls, and to build up ſouls, and to ſtrengthen ſouls, and to eſtabliſh ſouls, and to encourage ſouls in the ways of the Lord; he gives it you under his own hand, *That he laboured more abundantly than they all*, 2 Cor. 11. 23. *Auſtins* beloved Sin, his boſom Sin, his darling ſin, before his Converſion, was Wantonneſs and Uncleanneſs; but when he was converted, he was moſt careful and watchful to arm againſt that Sin, and to avoid all temptations and occaſions that might lead him to it afterwards. If a mans beloved Sin before Converſion has been Wordlineſſe, then after converſion he will labour above all to excel in Heavenly-mindedneſs; or if his Sin, his beloved Sin, has been Pride, then he will labour above all to excel in Humility: or if his beloved Sin has been intemperance, then he will labour above all to excel in temperance and ſobriety; or if his beloved Sin has been Wantonneſs and Uncleanneſs, then he will labour above all, to excel in all Chaſtity and Purity; or if his beloved Sin has been Oppreſſing of others, then he will labour above all, to excel in Piety and Compaſſion towards others; or if his beloved Sin has been Hypocriſie, then he will labour above all to excel in ſincerity, *&c.* But

5. Fifthly: Though no Godly man, though no ſincere gracious Chriſtian hath any beloved Sin, and boſom, darling Sin, yet there is no Godly man, there is no ſincere gracious ſoul, but has ſome Sin or other, to which they are more prone than to others. Every real Chriſtian hath his inclination to one kind of Sin rather than another, which may be called his ſpecial Sin, his peculiar Sin, or his own Iniquity, as *David* ſpeaks in *Pſal.* 18. ver. 23.

ver. 23. Now the main power of grace and of uprightneſs is mainly ſeen and exerciſed in a mans keeping of himſelf from his Iniquity. Now that ſpecal, that peculiar Sin, to which a gracious ſoul may be moſt prone and addicted to, may ariſe, 1. From the temperament and conſtitution of his body; the complexion and conſtitution of a mans body may be a more prepared inſtrument for one vice rather than another: or 2. It may ariſe from his particular Calling; Chriſtians have diſtinct and particular Callings that encline them to particular Sins. For inſtance, the Souldiers Calling puts him upon Rapine and Violence, *Luk.* 3. 14. *Do Violence to no man, neither accuſe any falſly, and be content with your wages.* And the Trades-mans Calling, puts him upon Lying, Deceiving, Defrauding, and over-reaching his Brother. And the Miniſters Calling puts him upon Flattering of the Gallants and great ones of his Pariſh, and upon pleaſing the reſt, by ſpeaking of ſmooth things, *Iſa.* 30. 10. *and by ſowing of Pillows under their Elbows, Ezek.* 13. 18,20. And the Magiſtrates, Judges, and Juſtices Employments lays them open to Oppreſſion, Bribery, Injuſtice, *&c.* If Chriſtians are not very much upon their watch, their very Callings and Offices may prove a very great ſnare to their ſouls: Or 3dly, It may ariſe from his outward ſtate & condition in this world, whether his ſtate be a ſtate of Proſperity, or a ſtate of Adverſity, or whether he be in a Marriage ſtate, or in a ſingle ſtate. Many times a mans outward ſtate and condition in this world, hath a ſtrong influence upon him, to encline him to this, or that particular ſin, as beſt ſuiting with his condition: or 4thly, It may ariſe from diſtinct and peculiar Ages; for it is certain, that diſtinct and peculiar Ages do ſtrongly encline perſons to diſtinct and peculiar Sins; Youth enclines to Wantonneſs and Prodigality; and Manhood, to Pride, and Ambition; and Old Age, to Covetouſneſs and Frowardneſs. Common experience tells us, that many times Wantonneſs is the Sinners darling in the time of his youth, and Worldlineſs his darling in the time

of his age; and without controverſie, Chriſtians diſtinct and peculiar Ages may more ſtrongly incline them to this or that Sin, rather than any other: or 5thly, It may ariſe from that diſtinct and particular way of Breeding and Education which he has had. Now to arm ſuch Chriſtians againſt their ſpecial Sins, their peculiar ſins (whoſe Sins are advantaged againſt them, either by their conſtitutions and complexion, or elſe by their particular Calling, or elſe by their outward ſtate and condition, or elſe by their diſtinct and peculiar ages, or elſe by their particular way of Breeding and Education) is my preſent work and buſineſs; for though the raigning power of this, or that ſpecial peculiar Sin be broken in a mans Converſion, yet the remaining life and ſtrength that is ſtill left in thoſe corruptions, will by Satan be improved againſt the growth, peace, comfort, and aſſurance of the ſoul: Satan will ſtrive to enter in at the ſame door, and by the ſame Dalilah, by which he hath betrayed and wounded the ſoul, he will do all he can to do the ſoul a further miſchief; Satan will be ſtill a reminding of the ſoul of thoſe former ſweets, pleaſures, profits, delights, and contents that have come in upon the old ſcore; ſo that it will be a hard thing, even for a Godly man to keep himſelf from his Iniquity, from his ſpecial or peculiar Sin, which the Fathers commonly call, (though not truly) *peccatum in delitiis*, a mans ſpecial darlin and beloved Sin. Well Chriſtians, remember this once for all, *viz.* That ſound Converſion includes a noble and ſerious revenge upon that Sin which was once a mans beloved, boſom, darling Sin, 2 *Cor.* 7. 11. *Yea, what clearing of your ſelves; yea, what Indignation; yea, what fear; yea, what vehement deſire; yea, what zeal; yea, what revenge.* You ſee this in *Cranmer*, who when he had ſubſcribed with his right hand, to that which was againſt his Conſcience, he afterwards, as a holy revenge, put that right hand into the flames; ſo *Mary Magdalen* takes that hair of hers. Of all Sins; (ſaith the ſound Convert) I am reſolved to be avenged on my once beloved

beloved, boſom, darling Sins, by which I have moſt diſhonoured God, and wronged my own precious and immortal ſoul, and by which I have moſt endangered my everlaſting Eſtate.

Having thus cleared up my way, I ſhall now endeavour to lay before you ſome ſpecial remedies, means, or helps againſt cheriſhing or keeping up of any ſpecial or peculiar Sin, either in heart, or life, againſt the Lord, or againſt the light and conviction of a mans own Conſcience.

1. Firſt: Cherriſhing or keeping up of any ſpecial or peculiar Sin, either in heart or life againſt the Lord, or againſt the light and conviction of a mans own Conſcience will hinder aſſurance theſe ſeveral ways:

Firſt, It will abate the degrees of our Graces, and ſo make them more undiſcernable. Now grace rather in its degrees, than in its ſincerity, or ſimple being only, is that which gives the cleareſt evidence of a gracious eſtate, or of a mans intereſt in Chriſt. Sin, lived in, is like a Vermin to the Tree, which deſtroys the fruit; Grace cannot thrive in a ſinful heart: In ſome ſoyl, Plants will not grow: The cherriſhing of Sin, is the withering of Grace: The caſting of a favourable eye on any one ſpecial Sin, hinders the growth of Grace: If a man has a choyce Plant or Flower in his Garden, and it withers and ſhrevils, and is dying, he opens the ground, and looks at the root, and there finds a Worm gnawing the root; and this is the cauſe of the Flowers fading: the Application is eaſie.

2. Secondly: The cherriſhing of any ſpecial peculiar Sin, or the keeping up of any known tranſgreſſion againſt the Lord, and againſt the light of a mans own Conſcience, will hinder the lively actings and exerciſe of grace, it will keep Grace at an under, ſo that it will hardly be ſeen to ſtir or act; yea, it will keep Grace ſo down, that it will hardly be heard to ſpeak. When a ſpecial, or peculiar Sin is entertained, it will exceedingly mar the vigorous exerciſes of thoſe graces which are the evi-

dences of a lively Faith, and of a gracious ſtate, and of a mans Intereſt in Chriſt: Grace is never apparent and ſenſible to the ſoul, but while it is in action; therefore want of action muſt needs cauſe want of aſſurance. Habits are not felt immediately, but by the freeneſs and facility of their acts, of the very being of the ſoul it ſelf, nothing is felt or perceived, but only its acts. The fire that lyeth ſtill in the flint, is neither ſeen nor felt; but when you ſmite it, and force it into act, it is eaſily diſcernable. For the moſt part, ſo long as a Chriſtian hath his graces in lively action, ſo long he is aſſured of them: He that would be aſſured that this ſacred fire of grace is in his heart, he muſt blow it up, and get it into a flame. But

3. Thirdly: The cherriſhing of any ſpecial Sin, or the keeping up of any known tranſgreſſion (in heart or life) againſt the Lord, and againſt the light of a mans own Conſcience, ſo blears, dimms, and darkens the eye of the ſoul, that it cannot ſee its own condition, nor have any clear knowledge of its gracious ſtate, or of its intereſt in Chriſt, *&c.* Somtimes men in riding, raiſe ſuch a duſt, that they can neither ſee themſelves, nor their deareſt Friends, ſo as to diſtinguiſh one from another; the Application is eaſie. The Room ſomtimes is ſo full of ſmoak, that a man cannot ſee the Jewels, the Treaſures that lyes before him; ſo 'tis here. But

4. Fourthly: Cherriſhing of any ſpecial or peculiar Sin, or the keeping up of any known tranſgreſſion againſt the Lord, or againſt the light of a mans own Conſcience, provokes the Lord to withdraw himſelf, his comforts, and the gracious preſence and aſſiſtance of his bleſſed Spirit; without which preſence and aſſiſtance the ſoul may ſearch and ſeek long enough for aſſurance, comfort, and a ſight of a mans intereſt in Chriſt, before it will enjoy the one, or ſee the other. If by keeping up of any known tranſgreſſion againſt the Lord, you ſet the holy Spirit a mourning, which alone can comfort you, and aſſure you of your intereſt in Chriſt, *You may walk long enough without*

out comfort and aſſurance, Lam. 1.16. *The Comforter that ſhould relieve my Soul, is far from me*; ſo in that 1 John 3. 21. It is ſuppoſed, that a ſelf-condemning heart, makes void a mans Confidence before God. The precious Jewel of Faith can be holden in no other place, but in a pure Conſcience, that is the only Royal Palace, wherein it muſt and will dwell, 1 *Tim.* 1. 19. *Holding Faith and a good Conſcience*, Heb. 10. 22. *Let us draw near with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evil Conſcience.* He that comes to God with a true, honeſt, upright heart, being ſprinkled from an evil Conſcience, may draw near to God in full aſſurance of Faith; whereas guilt, clouds, clogs, and diſtracts t he ſoul, that it can never be with God, either as it would, or as it ſhould; *Conſcientia pura, ſemper ſecura*, A good Conſcience hath ſure confidence. Conſcience is *mille teſtes*, a thouſand Witneſſes for, or againſt a man. Conſcience is Gods Preacher in the boſom. 'Tis better with *Euagrius* to lye ſecure on a bed of Straw, than to have a turbulent Conſcience on a bed of Down. It was a Divine ſaying of (*Seneca*) a Heathen, *viz.* That if there were no God to puniſh him, no Devil to torment him, no Hell to burn him, no man to ſee him; yet would he not ſin, for the uglineſs of ſin, and the grief of his own Conſcience. But

Fifthly: Cherriſhing of any ſpecial or peculiar ſin, or the keeping up of any known tranſgreſſion (in heart or life) againſt the Lord, and againſt the light of a mans own Conſcience, will greatly hinder his high eſteem and reputation of Jeſus Chriſt, and ſo it will keep him from comfort, aſſurance, and ſight of his intereſt in him; ſo that ſomtimes his deareſt Children are conſtrained to cry out, *God is departed from me, and he anſwereth me not, neither by Dream, nor Viſion, neither this way, nor that*, 1 Sam. 28. 15. But 5.

Sixthly: The greateſt and moſt common cauſe of the want of aſſurance, comfort and peace, is ſome unmortified Luſt, ſome ſecret, ſpecial, peculiar ſin, unto which .6

which men give entertainment, or at leaſt, which they do not ſo vigorouſly oppoſe, and heartily renounce as they ſhould and might, *hinc illæ lachrymæ*, and this is that which caſts them on ſore ſtraits and difficulties; and how ſhould it be otherwiſe, ſeeing God, who is infinitely wiſe, holy, and righteous, either cannot, or will not reveal the ſecrets of his love to thoſe who harbour his known Enemies in their boſoms? the great God either cannot, or will not regard the whinings and complainings of thoſe who play or dally with that very ſin which gauls their Conſciences, and connive and wink at the ſtirrings and workings of that very Luſt, for which he hides his face from them, and writes bitter things againſt them. Mark, all fears, and doubts, and ſcruples, are begotten upon ſin, either real, or imaginary: Now if the ſin be but imaginary, an enlightned rectified judgment, may eaſily and quickly ſcatter ſuch fears, doubts, and ſcruples as the Sun doth miſts, and clouds, when it ſhines in its brightneſs; but if the Sin be real, then there is no poſſibility of curing thoſe fears, doubts, and ſcruples ariſing from thence, but by an unfained Repentance, and returning from that ſin. Now if I ſhould produce all the Scriptures and inſtances that ſtand ready preſt to prove this, I muſt tranſcribe a good part of the Bible; but this would be labour in vain, ſeeing it ſeemeth to have been a notion, engraven even on natural Conſcience, *viz.* That ſin ſo defiles perſons, that till they be waſhed from it, neither they, nor their ſervices can be accepted; from whence aroſe that cuſtom of ſetting water-pots at their entrance into their Temples, or places of worſhip. Let him that wants aſſurance, comfort, peace, and a ſight of his intereſt in Chriſt, caſt out every known ſin, and ſet upon a univerſal courſe of Reformation; for God will not give his Cordials to thoſe that have a foul Stomack; thoſe, that againſt light, and checks of Conſcience, dally and tamper with this ſin, or that, thoſe God will have no commerce, no communion with; on ſuch, God will not lift up the light of his countenance, *Rev.* 2. 17. *To him that*

that overcometh, will I give to eat of the hidden manna, and I will give him a white ſtone, and in that ſtone, a new name written. Theſe are all Metaphorical expreſſions, which being put together, do amount to as much as Aſſurance; but mark, theſe are promiſed. τῳ νικῶντι, to him that overcometh, to him that rides on conquering, and to conquer. O that Chriſtians would ſeriouſly remember this. The dearer it coſt any one to part with his ſins, the more ſweet and comfortable will it be to call to mind the Victory, that through the ſpirit of grace he has got over his ſins. There is no comfort, joy, or peace to that which ariſes from the conqueſts of ſin, eſpecially of ſpecial ſins. When *Goliah* was ſlain, what joy and triumph was there in the Camp? So here,

Seventhly: Cherriſhing of any ſpecial or peculiar ſin, or the keeping up of any known tranſgreſſion (either in heart or life) againſt the Lord, and againſt the light of a mans own Conſcience, will hinder the ſoul from that warm, lively, fervent, frequent, ſeaſonable, ſincere, and conſtant way of duty, as contributes moſt to the increaſe of grace, peace, comfort, and aſſurance, &c. 7.

Eighthly: Seriouſly conſider of the ſeveral aſſertions and concurrent judgments of our beſt and moſt famous Divines in the preſent caſe: I ſhall give you a taſt of ſome of their Sayings. 8.

Firſt: A man (ſaith one) can have no peace in his Conſcience, that favoureth and retaineth any one ſin in himſelf againſt his Conſcience. 1.

Secondly: Another ſaith, A man is in a damnable ſtate, whatſoever good deeds ſeem to be in him, if he yield not to the work of the Holy Ghoſt, for the leaving but of any one known ſin which fighteth againſt peace of Conſcience. But 2.

Thirdly: So long (ſaith another) as the power of mortification deſtroyeth thy ſinful affections; and ſo long as thou art unfainedly diſpleaſed with all ſin, and doeſt mortifie the deeds of the body by the Spirit, thy caſe is the caſe of Salvation. But 3.

Fourthly: Another ſaith, A good Conſcience ſtands not with a purpoſe of ſinning, no not with irreſolution againſt ſin; this muſt be underſtood of habitual purpoſes, and of a conſtant irreſolution againſt ſin.

5. Fifthly: The rich and precious box of a good Conſcience (ſaith another) is polluted and made impure, if but one dead fly be ſuffered in it. One ſin being quietly permitted, and ſuffered to live in the ſoul, without being diſturbed, reſiſted, reſolved againſt, or lamented over, will certainly mar the peace of a good Conſcience.

.6 Sixthly: Where there is but any one ſin (ſaith another) nouriſhed and foſtered, all other our graces are not only blemiſhed, but aboliſhed, they are no graces; *Dike, of the deceitfulneſs of the heart*, chap. 16.

Seventhly: Moſt true is that ſaying of *Aquinas*, That all ſins are coupled together, though not in regard of converſion to temporal good, for ſome look to the good of gain, ſome of glory, ſome of pleaſure; yet in regard of averſion from eternal good, that is God: So that he that looks but towards one ſin, is as much averted and turned back from God, as if he looked to all; in which reſpect St. *James* ſays, *He that offendeth in one, is guilty of all*, 2 Jam. 10. Now that ye may not miſtake *Aquinas*, nor the Scripture he cites, you muſt remember that the whole Law is but one copulative, *Exod.* 16. 18. *Ezek.* 18. 10, 11, 12, 13. v Mark, he that breaketh one Command, habitually breaketh all; not ſo actually. Such as are truly Godly, in reſpect of the habitual deſires, purpoſes, bents, byaſſes, inclinations, reſolutions, and endeavours of their Souls, do keep thoſe very commands that actually they daily break. But a diſpenſatory Conſcience keeps not any one Commandement of God; he that willingly and wilfully, and habitually gives himſelf liberty to break any one Commandement, is guilty of all: That is 1. Either he breaks the chain of duties, and ſo breaks all the Law, being copulative; or, 2. With the ſame diſpoſition of heart, that he willingly, wilfully, habitually breaks one,

one, with the ſame diſpoſition of heart he is ready preſt to break all. The Apoſtles meaning in that, *Jam.* 2. 10. is certainly this, *viz.* That ſuppoſe a man ſhould keep the whole Law for ſubſtance, except in ſome one particular; yet by allowing of himſelf in this particular, thereby he manifeſts that he kept no precept of the Law in obedience and conſcience unto God; for if he did, then he would be careful to keep every precept: thus much the words following import, and hereby he manifeſts that he is guilty of all. Some others conceive, that therefore ſuch a one may be ſaid to be guilty of all, becauſe by allowing of himſelf in any one ſin, thereby he lyes under that Curſe which is threatned againſt the tranſgreſſors of the Law, *Dan.* 27. 26.

Eighthly: Every Chriſtian ſhould carry in his heart (ſaith another) a conſtant and reſolute purpoſe not to ſin in any thing; for Faith and the purpoſe of ſinning can never ſtand together: This muſt be underſtood of an habitual, not actual; of a conſtant, not tranſient purpoſe: But 8.

Ninethly: One flaw in a Diamond (ſaith another) takes away the luſtre and the price. One puddle, if we wallow in it, will defile us. One man, in Law, may keep Poſſeſſion. One piece of ward Land, makes the Heir liable to the King. So one ſin lived in, and allowed, may make a man miſerable for ever: But 9.

Tenthly: One turn may bring a man quite out of the way. One act of Treaſon makes a Traytor. *Giddeon* had ſeventy Sons, but one Baſtard, and yet that one Baſtard deſtroyed all the reſt, *Judg.* 8. 13. One ſin (as well as one Sinner) lived in, and allowed, may deſtroy much good faith another. 10.

Eleaventhly: He that favoureth one ſin, though he forgoe many, do's but as *Ben adab* recover of one diſeaſe, and dye of another; yea, he doth but take pains to go to Hell, ſaith another. 11.

Twelfthly: Satan, by one Lye to our firſt Parents, made fruitleſs what God himſelf had Preached to them immediatly before, ſaith another.

13. Thirteenthly: A man may by one ſhort act of ſin bring a long Curſe upon himſelf and his Poſterity; as *Ham* did when he ſaw his Father *Noah* Drunk, *Gen.* 9. 24, 25. *And* Noah *awoke from his Wine, and knew what his younger Son had done unto him, and he ſaid, Curſed is* Canaan, *a Servant of Servants ſhall he be unto his Brethren. Canaan* was *Hams* Son: *Noah* (as Gods mouth) Propheſied a Curſe upon the Son for his Fathers ſin. Here *Ham* is curſed in his Son *Canaan*, and the curſe entailed not only to *Canaan*, but to his Poſterity. *Noah* Propheſies a long ſeries and chain of curſes upon *Canaan* and his Children; he makes the curſe Hereditary to the Name and Nation of the *Canaanites*: *A Servant of Servants ſhall he be unto his Brethren*, that is, the vileſt and baſeſt Servant; for the *Hebrews* expreſs the ſuperlative degree by ſuch a duplication (*as Vanity of Vanities*) that is moſt vain; (*a Song of Songs*,) that is a moſt excellent Song So here, *a Servant of Servants*; that is, the vileſt, the baſeſt Servant: Ah heavy and prodigious Curſe, upon the account of one ſin. But

14. Fourteenthly: Satan can be content that men ſhould yield to God in many things, provided that they will be but true to him in ſome one thing; for he knows very well, that as one dram of Poyſon may poyſon a man; and one ſtab at the heart may kill a man; ſo one ſin unrepented of, one ſin allowed, retained, cherriſhed, and practiſed, will certainly damn a man. But

15. Fifteenthly: Though all the parts of a mans body be ſound, ſave only one; that one Diſeaſed and Ulcerous part may be deadly to thee; for all the ſound members cannot preſerve thy life, but that one diſeaſed and Ulcerous member will haſten thy death: So one ſin allowed, indulged, and lived in, will prove killing and damning to thee.

Sixteenthly:

Sixteenthly : Obſerve (ſaith another) that an unmortified ſin, allowed, and wilfully retained, will eat out all appearance of Vertue and Piety. *Herods* high eſteem of *John* and his Miniſtry, and his reverencing of him, and obſerving of him, and his forward performance of many good things, are all given over and laid aſide at the inſtance and command of his maſter-ſin, his reigning ſin. *Johns* head muſt go for it, if he won't let *Herod* enjoy his *Herodias* quietly. But 16.

Seventeenthly : Some will leave all their ſins but one; *Jacob* would let all his Sons go but *Benjamin* : Satan can hold a man faſt enough by one ſin that he allows and lives in; as the Fowler can hold the Bird faſt enough by one wing, or by one claw. 16.

Eighteenthly : Holy *Policarp*, in the time of the fourth Perſecution, when he was commanded but to ſwear one Oath, he made this Anſwer; *Four-ſcore and ſix years have I endeavoured to do God Service, and all this while he never hurt me; how then can I ſpeak evil of ſo good a Lord and Maſter who hath thus long preſerved me? I am a Chriſtian, and cannot ſwear; let Heathens and Infidels ſwear if they will, I cannot do it, were it to the ſaving of my life* 18.

Nineteenthly : A willing, and a wilfull keeping up, either in heart or life, any known tranſgreſſion againſt the Lord, is a breach of the holy Law of God; it is a fighting againſt the honour an glory of God, and is a reproach to the Eye of God, the Omnipreſence of God. 19.

Twentiethly : The keeping up of any known tranſgreſſion againſt the Lord, may endanger the ſouls of others, and may be found a fighting againſt all the crys, prayers, tears, promiſes, Vows, and Covenants that thou haſt made to God, when thou haſt been upon a ſick bed, or in eminent dangers, or near death; or elſe when thou haſt been in ſolemn ſeeking of the Lord, either alone, or with others; theſe things ſhould be frequently and ſeriouſly thought of by ſuch poor ſouls as are entangled by any Luſt. 20.

21. Twenty-one: The keeping up of any known tranſgreſſion againſt the Lord, either in heart or life, is a high tempting of Satan to tempt the ſoul; it will alſo greatly unfit the ſoul for all ſorts of duties and ſervices that he either owes to God, to himſelf, or others; it will alſo put a ſting into all a mans troubles, afflictions, and diſtreſſes; it will alſo lay a foundation for diſpair, and it will make Death, which is the King of terrors, and the terror of Kings, to be very terrible to the ſoul.

22. Twenty-two: The keeping up of any known tranſgreſſion againſt the Lord, either in heart or life, will fight againſt all thoſe patterns and examples in holy Writ, that in duty and honour we are bound to immitate and follow. Pray where do you find in any of the bleſſed Scriptures, that any of the Patriarks, Prophets, Apoſtles, or Saints, are ever charged with a willing, or a wilfull keeping up either in their hearts, or lives, any known tranſgreſſion againſt the Lord.

23. Twenty-three: The keeping up of any known tranſgreſſion againſt the Lord, will highly make againſt all clear, ſweet, and ſtanding communion with God. Parents uſe not to ſmile, nor be familiar with their Children, nor to keep up any intimate communion with them, in their neglects and diſobedience; 'tis ſo here.

24. Twenty-four: The keeping up, either in heart or life, of any known tranſgreſſion againſt the Lord, will fight againſt the ſtanding joy, peace, comfort, and aſſurance of the ſoul. Joy in the Holy-Ghoſt, will make its neſt no where, but in a holy ſoul; ſo far as the Spirit is grieved, he will ſuſpend his conſolations, *Lam.* 1. 16. A man will have no more comfort from God, than he makes Conſcience of ſinning againſt God. A Conſcience good in point of Integrity, will be good alſo in point of Tranquility If our hearts condemn us not, *then have we confidence towards God* (and I may ſay alſo *towards men*, Act. 24. 16) Oh what comfort and ſolace hath a clear Conſcience, he hath ſomthing within to anſwer accuſations without. I ſhall conclude this particular with

a notable ſaying of one of the Ancients. The joys of a good Conſcience are the Paradiſe of Souls, the delight of Angels, the Garden of delights, the Field of bleſſing, the Temple of *Solomon*, the Court of God, the habitation of the Spirit: *Bernard.*

Twenty-five: The keeping up of any known tranſgreſſion, either in heart or life againſt the Lord, is a high contempt of the All-ſeeing Eye of God, of the Omnipreſence of God. It is well known what *Ahaſhuerus*, that great Monarch ſaid concerning *Haman*, when coming in, he found him caſt upon the Queens bed, on which ſhe ſate; *What* (ſaith he) *will he force the Queen before me, in the houſe*, Eſth. 7. 8. There was the killing Emphaſis in the words, *before me*; *Will he force the Queen before me?* What, will he dare to commit ſuch a Villany, and I ſtand and look on? O Sirs! to do wickedly in the ſight of God, is a thing that he looks upon as the greateſt affront and indignity that can poſſibly be done unto him. *What* (ſaith he) *whilt thou be Drunk before me, and Swear, and Blaſpheam before me, and be wanton and unclean before me, and break my Laws before my Eyes.* This then is the killing aggravation of all ſin, that it is done before the Face of God, in the preſence of God, whereas the very conſideration of Gods Omnipreſence, that he ſtands and looks on, ſhould be as a Bar, a Remora, to ſtop the proceedings of all wicked intendments, a diſſwaſive rather from ſin, than the leaſt encouragement thereunto. 'Twas an excellent ſaying of *Ambroſe*; *If thou canſt not hide thy ſelf from the Sun, which is Gods Miniſter of light, how impoſſible will it be to hide thy ſelf from him whoſe Eyes are ten thouſand times brighter than the Sun*, Ambroſe. offic. l. 1. c. 14. Gods Eye is the beſt Marſhal to keep the Soul in a comely order. Let thine Eye be ever on him, whoſe Eye is ever on thee. The Eyes of the Lord are in every place, beholding the evil and the good, *Prov.* 15. 9. There is no drawing of a Curtain between God and thee. God is *totus Oculus*, all Eye; He ſeeth all things, in all places, and at all times. When 25.

thou

thou art in secret, consider Conscience is present, which is more than a thousand Witnesses; and God is present, which is more than a thousand Consciences. It was a pretty fancy of one that would have his Chamber painted full of eyes, that which way soever he lookt, he might still have some eyes upon him; and he fancying himself according to the Moralists advice, always under the eye of a Keeper, might be the more careful of his carriage. O! Sirs, if the eyes of men, makes even the vilest to forbear their beloved lusts for a while; that the Adulterer watcheth for the twy-light; and they that are Drunken, are Drunken in the Night. How powerful will the Eye and Presence of God be with those that fear His Anger, and know the sweetness of his Favour? The thought of this Omnipresence of God will affrighten thee from sin. *Gehezi* durst not ask, or receive any part of *Nahamans* Presents in his Masters presence, but when he had got out of *Elisha*'s sight, then he tells his Lye, and gives way to his Lusts. Men never sin more freely, then when they presume upon secrecy; *They break in pieces thy people O Lord, and afflict thy Heritage. They slay the Widdow and Stranger, and murder the Fatherless*, yet they say, *The Lord doth not see, neither shall the God of* Jacob *regard it*, Psal. 94. 5, 6, 7. They, who abounded in abominations, said, *The Lord seeth us not, the Lord hath forsaken the Earth*, Ezek. 8, 9, 12. The wise man dissuadeth from wickedness upon the consideration of Gods Eye and Omniscience. *And why wilt thou my Son be ravished with a strange Woman, and embrace the bosom of a Stranger; for the ways of man are before the Eyes of the Lord, and he pondereth all his goings*, Proverbs 5. 20, 21. Joseph *saw God in the Room, and therefore durst not yield; but his Mistress saw none but* Joseph, *and so was impudently alluring and tempting him to folly.* I have read of two Religious men that took contrary courses with two lewd Women, whom they were desirous to reclaim from their Vicious course of life: One of the Men, told one of the Women, that he was desirous to

enjoy

enjoy her Company, ſo it might be with ſecrecy; and when ſhe had brought him into a cloſe room, that none could pry into, he told her, *All the barrs and bolts here cannot keep God out.*. The other deſired the other Women to company with him, openly in the ſtreets, which when ſhe rejected as a mad requeſt; he told her, *It was better to do it in the eyes of a multitude, than in the eyes of God.* O why ſhall not the preſence of that God, who hates ſin, and who is reſolved to puniſh it with Hell-flames, make us aſhamed or afraid to ſin, and dare him to his face.

Twenty-ſix: There have been many a Prodigal, who by one caſt of the Dice, have loſt a fair Inheritance. A man may be kill'd with one ſtab of a Pen-knife; and one hole in a Ship may ſink it: and one Thief may rob a man of all he has in the world. A man may eſcape many groſs ſins, and yet by living in the allowance of ſome one ſin, be deprived of the glory of Heaven for ever. *Moſes* came within the ſight of *Canaan*, but for one ſin, not ſanctifying Gods Name, he was ſhut out; and no leſs will it be to any man, that for living in any one ſin, ſhall be for ever ſhut out of the Kingdom of Heaven; not but that there may be ſome remainders of ſin, and yet the heart taken off from every ſin: but if there be any ſecret cloſing with any one way of ſin, all the profeſſion of Godlineſs, and leaving all other ſins, will be to no purpoſe, nor ever bring a man to happineſs. 26.

Twenty-ſeaven: As the Philoſopher ſaith, a Cup, or ſome ſuch thing that hath a hole in it, is no Cup, it will hold nothing, and therefore cannot perform the uſe of a cup, though it have but one hole in it. So if the heart have but one hole in it, if it retain the Devil but in one thing, if it make choyce but of any one ſin, to lie and wallow in, and tumble in, it doth evacuate all the other good by the entertainment of that one ſin; the whole box of Oyntment will be ſpoyled by the dropping of that one Flye into it. By the Laws of our Kingdom, a man can never have a true Poſſeſſion, till he have voided all. And 27.

in the ſtate of grace, no man can have a full intereſt in Chriſt, till all ſin, that is, all reigning, domineering ſin be rooted out.

Thus you ſee the concurrant judgments of our moſt famous Divines, againſt mens allowing, indulging, or retaining any one known ſin againſt their light and Conſciences; but that theſe Sayings of theirs may lay in more weight and power upon every poor ſoul that is intangled with any baſe Luſts; be pleaſed ſeriouſly and frequently to conſider of theſe following particulars.

1. Firſt: 'Tis to no purpoſe for a man to turn from ſome ſins, if he do's not turn from all his ſins, *Jam.* 1. 26. *If any man ſeem to be Religious, and bridle not his tongue, but deceiveth his own heart, this mans Religion is in vain.* This at firſt ſight may ſeem to be a hard ſaying, that for one fault, for one fault in the tongue, all a mans Religion ſhould be counted vain; and yet this you ſee the Holy-Ghoſt does peremptorily conclude. Let a man make never ſo glorious a profeſſion of Religion, yet if he gives himſelf liberty to live in the practiſe of any known ſin, yea, though it be but in a ſin of the tongue, his Religion is in vain, and that one ſin will ſeparate him from God for ever. If a Wife be never ſo officious to her Husband in many things, yet if ſhe entertains any other Lover into his Bed beſides himſelf, it will for ever alienate his affections from her, and make an everlaſting ſeparation between them: The Application is eaſie, to turn from one ſin to another, is but to be toſſed from one hand of the Devil to another; it is but with *Benhadad*, to recover of one diſeaſe, and die of another; It is but to take pains to go to Hell. If a Ship ſpring three leaks, and only two be ſtopped, the third will ſink the Ship; or if a man have two grievous wounds in his body, and takes order only to cure one, that which is neglected will certainly kill him. 'Tis ſo here. *Herod*, *Judas*, and *Saul*, with the Scribes and Phariſees, have for many hundred years experienced this truth. But

Secondly:

Secondly: Partial obedience, is indeed no obedience, it is only univerſal obedience, that is true obedience, *Exod.* 24. 7. *All that the Lord hath ſaid, will we do, and be obedient.* They ônly are indeed obedient, who have a care to do all that is commanded: For to obey, is to do that which is commanded, becauſe it is commanded; though the thing done be commanded, yet if it be not therefore done, becauſe it is commanded, it is no obedience. Now if this be the nature of obedience, then where obedience is indeed, it is not partial but univerſal; for he that doth any one thing that is commanded, becauſe it is commanded, he will be carefull to doe every thing that is commanded, there being the ſame reaſon for all. They that are only for a partial obedience, they do break aſunder the bond and reaſon of all obedience; for all obedience is to be founded upon the Authority and will of God, becauſe God (who hath Authority over all his Creatures) doth will and command us to obey his voyce, to walk in his Statutes; for this very reaſon do we ſtand bound to obey him; and if we do obey him upon this reaſon, then muſt we walk in all his Statutes, for ſo hath he commanded us; and if we will not come up to this, but will walk in what Statutes of his we pleaſe, then do we renounce his Will, as the obliging reaſon of our obedience, and do ſet up our own liking and pleaſure as the reaſon thereof. God has ſo connexed the duties of his Law one to another, that if there be not a conſcientious care to walk according to all that the Law requires, a man becomes a tranſgreſſor of the whole Law, according to that of Saint *James, chap.* 2. 10. whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all, the bond of all is broken, the Authority of all is ſlighted, and that evil diſpoſition, that ſinful frame of heart, that works a man to venture upon the breach of one command, would make him venture upon the breach of any command, were it not for ſome infirmity of nature, or becauſe his purſe will not hold out to maintain it, or for ſhame, or loſs, or becauſe of the eyes of

Friends, or the sword of the Magistrate, or for some other sinister respects. He that gives himself liberty to live in the breach of any one command of God, is qualified with a dispositon of heart to break them all. Every single sin contains vertually all sin in it. He that allows himself a liberty to live in the breach of any one particular Law of God, he casts contempt and scorn upon the Authority that made the whole Law, and upon this account breaks it all. And the Apostle gives the reason of it in *ver.* 11. For he that said, *Do not commit Adultery*, said also, *Do not kill*: Now if thou commit no Adultery, yet if thou kill, thou art become a transgressor of the Law, not that he is guilty of all distributively, but collectively; for the Law is copulative, there is a chain of duties, and these are all so likned one to another, that you cannot break one link of the chain, but you break the whole chain. No man can live in the breach of any known command of God, but he wrongs every command of God, he hath no real regard to any of the Commandements of God, that hath not a regard to all the Commandements of God. There is one and the same Law-giver in respect of all the Commandements, he that gave one command, gave also another; therefore he that observes one Commandement in obedience unto God, whose Commandement it is, he will observe all, because all are his Commandements; and he that slights one Commandement, is guilty of all, because he doth contemn the Authority of him that gave them all. Even in those Commandements which he doth observe, he hath no respect to the Will and Authority of him that gave them; therefore as *Calvin* doth well observe upon *Jam.* 2. 10, 11. *That there is no Obedience towards God, where there is not an uniform endeavour to please God, as well in one thing as in another.*

3. Thirdly: Partial obedience tends to plain Atheisme; for by the same reason that you slight the Will of God in any Commandement, by the same reason you may despise his Will in every Commandement; for every Commandement

mandement of God is his Will, and it is *holy, ſpiritual, juſt, and good,* Rom. 7. 12, 14. and contrary to our ſinful Luſts; and if this be the reaſon why ſuch and ſuch Commandements of God wont down with you, then by the ſame reaſon none of them muſt be of Authority with you.

Fourthly: God requires univerſal Obedience, *Deut.* 5. 33. &c. chap. 10. 12. and chap. 11. 21, 22, ver. *&c. Jer.* 7. 23. *Walk ye in all the ways that I have commanded you, that it may be well unto you,* Math. 28. 20. *Teaching them to obſerve all things that I have Commanded you* &c. 4.

Fifthly: Partial Obedience is an audacious charge againſt God himſelf, as to his Wiſdom, or Power, or Goodneſs; for thoſe Statutes of God which you will not come up unto, either they are as Righteous as the reſt, and as Holy as the reſt, and as Spiritual as the reſt, and as Good as the reſt, or they are not: If they be as holy, ſpiritual, juſt, righteous, and good as the reſt, why ſhould you not walk in them, as well as in the reſt? To ſay they are not as holy, ſpiritual, righteous, *&c.* as the reſt, O what a Blaſphemous charge is this againſt God himſelf, in preſcribing unto him any thing that is not righteous and good, *&c.* and likewiſe in making his will, (which is the rule of all righteouſneſs and goodneſs) to be partly righteous, and partly unrighteous; to be partly good, and partly bad. 5.

Sixthly: God delights in univerſal Obedience, and in thoſe that perform it, *Deut.* 5. 29. *O that there were ſuch a heart in them, that they would fear me, and keep all my Commandements always*; upon this account *Abraham* is called the friend of God in Scripture, three times, *Iſa.* 41. 8. 2 *Chron.* 20. 7. *James* 2. 3. and upon the very ſame account, God called *David, A man after his own heart,* Act. 13. 22. *I have found* David *the Son of* Jeſſe, *a man after mine own heart, which ſhall fulfill all my Will.* πάντα τα θελήματα. All my wills, to note the univerſality and ſincerity of his Obedience. 6.

7. Seventhly: There is not any one Statute of God, but it is good, and for our good, *ergo*, we ſhould walk in all his Statutes, *Deut.* 5. 25. *Ye ſhall walk in all the ways which the Lord your God hath commanded you*; that you may live, and that it may be well with you; what one path hath, the Lord commanded us to walk in, but as it concerns his own glory, ſo likewiſe it concerns our good? Is it not good for us to love the Lord, and to ſet him up as the object of our fear, and to act faith on him, and to worſhip him in ſpirit and in truth, and to be tender of his glory, and to ſanctifie his day, and to keep off from ſin, and to keep cloſe to his ways. But

8. Eighthly: Univerſal Obedience, is the condition, upon which the promiſe of mercy and ſalvation runs, *Ezek.* 18. 21. *If the wicked will turn from all his ſins that he hath committed, and keep all his Statutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die:*

9. Ninethly: Our hearts muſt be perfect with the Lord our God, *Deut.* 18. 13. *Thou ſhalt be perfect with the Lord thy God,* and Gen. 17. 1. *Walk before me, and be thou perfect.* Now how can our hearts be ſaid to be perfect with God, if we do prevaricate with him; if in ſome things we obey him, and in other things we will not obey him; if we walk in ſome of his Statutes, but will not walk in all his Statutes; if in ſome part we will be his Servants, and in other part of our lives, we will be the Servants of ſin. But

10. Tenthly: If the heart be ſound, and up-right, it will yeeld entire and univerſal Obedience, *Pſal.* 119. 80. *Let my heart be ſound in thy Statutes, that I may not be aſhamed,* and v. 6. *Then ſhall I not be aſhamed when I have reſpect to all thy Commandements*; by theſe verſes compared together, it appears, that then the heart is ſound and ſincere, when a man has reſpect unto all Gods Commandements: without a univerſal Obedience, a man can never have that hope which maketh not aſhamed. But

Eleventhly:

Eleventhly: Either we muſt endeavour to walk in all the Statutes of God, or elſe we muſt find ſome diſpenſation or toleration from God to free us, and excuſe us, and hold us indemnified, though we do not walk in all of them. Now what one Commandement is there from Obedience, whereunto God excuſeth any man? or will not puniſh him for the neglect of obedience unto it: The Apoſtle ſaith, *That whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all*, Jam. 2. 10. If he prevaricates with God, as to any one particular Commandement of his, his heart is naught, he is guilty of all, he hath really no regard of any of the reſt of Gods Laws. But 25.

12thly: The precious Saints and Servants of God, whoſe examples are recorded, and ſet forth for our imitation; they have been very careful to perform univerſal Obedience; will you ſee it in *Abraham*, who was ready to comply with God in all his Royal Commands. When *God commanded him to leave his Country, and his Fathers Houſe, he did it*, Gen. 12. *When God Commanded him to be Circumciſed, though it were both ſhameful and painful, he ſubmitted unto it*, Gen. 17. *When God commanded him to ſend away his Son* Iſhmael, though when *Sarah* ſpeak to him about it, the things ſeemed very grievious unto him, yet as ſoon as he ſaw it to be the Will of God, he was Obedient unto it, *Gen.* 21. *When God commanded him to Sacrifice his Son* Iſaac, *his only Son, the Son of his Old age, the Son of the Promiſe, the Son of his delight*; yea, that Son from whom was to proceed, that Jeſus in whom all the Nations of the Earth ſhould be bleſſed; and though all this might ſeem to croſs both Nature and Grace, both Reaſon and Religion, yet *Abraham* was willing to obey God in this alſo, and to do what he commanded, *Gen.* 22. ſo *David was a man after Gods own heart*, which fulfilled all his Wills, as the original runs in *Acts* 13. 22. And it is ſaid of *Zacharias*, and *Elizabeth*, that they walked in all the Commandements and Ordinances of the Lord, *&c. Luk.* 1. 6. 1 *Theſ.* 2. 10. *Ye are Witneſſes, and God alſo, how*

how holily, and justly, and unblameably we behaved our selves among you that believe.

13. 13thly: Universal Obedience speaks out the strength of our love to Christ, and the reality of our friendship with Christ, *Joh.* 15.14. *Ye are my Friends, if ye do whatsoever I command you.* That Child shews most love to his Father, that observes all his precepts; and that Servant shews most love to his Master, that observes all his Masters commands, and that Wife shews most love to her Husband, that observes all he requires in the Lord: So here, *&c.*

14. 14thly. Universal Obedience will give most peace, rest, quiet, and comfort to the Conscience. Such a Christian will be as an eye that hath no Mote to trouble it; as a Kingdom that hath no Rebel to annoy it; as a Ship that hath no leak to disturb it, *Psal.* 119. 165. *Great peace have they which love thy Law, and nothing shall offend them.* But

15. 15thly: Mans holiness must be conformable to Gods Holiness, *Ephe.* 5.1,2. *Be ye followers of God as dear Children,* Math. 5. 48. *Be ye perfect, as your Heavenly Father is perfect.* Now God is Righteous in all his ways, and holy in all his works, and so ought all to desire and endeavour to be, that would be saved, 1 *Pet.* 1. 15. *As he who hath called you is Holy, so be ye also holy in all manner of Conversation,* v. 16. because it is written, *Be ye holy, for I am holy.* But

16. 16thly. The holiness of a Christian must be conformable to the holiness of Christ. *Be ye followers of me, as I am of Christ,* 1 Cor. 11. 1. Now Christ was holy in all things. *It behoveth us* (said he) *to fulfill all Righteousness.* And this should be the care of every one that professeth himself to be Christs, *to endeavour to be holy as Christ was holy,* 1 John 2.6. He that saith he abideth in him, ought himself to walk even as he walked. But

17. 17thly. Servants must obey their earthly Masters, not in some things only, but in all things, to wit, that are just and lawful, *Tit.* 2. 9. *Exhort Servants to be obedient to their*

their own Maſters, and to pleaſe them well in all things. What Maſter will be content that his Servant ſhould chuſe how far forth he will obſerve and do thoſe things which he doth require of him? much leſs may we think that ſuch arbitrary and partial performances will pleaſe that God who is our Heavenly Maſter.

18. 18thly: The promiſes of mercy, both ſpiritual and temporal, are made over to univerſal obedience, 1 *King.* 6. 12, 13. *Deut.* 28. 1, 2, 3, *Ezek.* 18. 21, 22, 27, 28. turn to all theſe promiſes and dilate on them, *&c.*

19. 19thly. One ſin never goes alone, as you may ſee in the falls of *Adam* and *Eve*, *Lot*, *Abraham*, *Noah*, *Jacob*, *Joſeph*, *Job*, *David*, *Solomon*, *Peter*, *Ahab*, *Judas*, *Jeroboam*; one ſin will make way for more; as one little Thief can open the door to let in many great ones: Satan will be ſure to neſt himſelf, to lodge himſelf in the leaſt ſins, (as Birds neſt & lodge themſelves in the ſmalleſt branches of the Tree) and there he will do all he can to hatch all manner of wickedneſs. A little wedge makes way for a greater, & ſo do little ſins make way for greater.

20. 20. The reaſons of turning from ſin, are univerſally binding to a gracious ſoul. There are the ſame reaſons and grounds for a penitent man's turning from every ſin, as there is for his turning from any one ſin; do you turn from this or that ſin, becauſe the Lord hath forbid it? why, upon the ſame ground you muſt turn from every ſin; for God has forbid every ſin as well as this or that particular ſin; there is the ſame Authority forbidding or commanding in all; and if the Authority of God awes a man from one ſin, it will awe him from all, *&c.* But

21. 21ſtly One ſin allowed, and lived in, will keep Chriſt and the Soul a-ſunder. As one Rebel, one Traytor, hid and kept in the Houſe, will keep a Prince and his Subject a-ſunder; or as one ſtone in the Pipe, will keep the water and the Ciſtern a-ſunder. So here. But

22. 22dly. One ſin allowed, and lived in, will unfit a perſon for ſuffering; as one cut, or one ſhot in the ſhoulder, may hinder a man from bearing a burden; will he ever

lay down his life for Chriſt that can't, that won't lay down a Luſt for Chriſt. But

23. 23dly. One ſin allowed and lived in, is ſufficient to deprive a man for ever of the greateſt good. One ſin allowed, and wallowed in, will as certainly deprive a man of the bleſſed Viſion of God, and of all the treaſures, pleaſures, and delights that be at God's right hand, as a thouſand. One ſin ſtript the fallen Angels of all their glory; and one ſin ſtript our firſt Parents of all their dignity and excellency, *Gen.* 3. 4, 5. One flye in the box of precious Oyntment, ſpoyls the whole box: One Thief may Rob a man of all his treaſure; one Diſeaſe may deprive a man of all his health; and one drop of Poyſon will ſpoyl the whole glaſs of Wine: and ſo one Sin allowed, and lived in, will make a man miſerable for ever. One Mill-ſtone will ſink a man to the bottom of the Sea, as well as a hundred: 'tis ſo here. But

24. 24thly. One Sin allowed, and lived in, will eat out all peace of Conſcience; as one ſtring that jars, will ſpoyl the ſweeteſt Muſick; ſo one ſin countenanced and lived in, will ſpoyl the muſick of Conſcience. One Pyrate may Rob a man of all he has in this world. But

25. 25thly. and laſtly: The Sinner would have God to forgive him, not only ſome of his ſins, but all his ſins; and therefore 'tis but juſt and equal that he ſhould turn from all his ſins. If God be ſo faithful and juſt to forgive us all our ſins, we muſt be ſo faithful and juſt as to turn from all our ſins. The Plaiſter muſt be as broad as the Sore, and the Tent as long, and as deep as the Wound. It argues horrid Hypocriſie, damnable folly, and wonderful impudency, for a man to beg the pardon of thoſe very ſins that he is reſolved never to forſake, *&c.*

Object. But it is impoſſible for any man on Earth to walk in all God's Statutes, to obey all his Commands, to do his will in all things, to walk according to the full bredth of Gods Royal Law. *Sol.* I Anſwer, there is a two-fold walking in all the Statutes of God; there is a two-fold Obedience to all the Royal Commands of God.

Firſt:

First: One is legal, when all is done that God requireth; and all is done as God requireth, when there is not one path of duty, but we do walk in it perfectly and continually: thus no man on Earth doth, or can walk in all God's Statutes, or fully do what he Commandeth; *For in many things we offend all*, Jam. 3. 2. So *Eccleſ.* 7. 20. *There is not a juſt man upon the Earth, that doth good, and ſinneth not*, 1 King. 8. 46. *For there is no man that ſinneth not*, Prov. 20. 9. *Who can ſay I have made my heart clean, I am pure from my ſin*, Job. 14. 4. *Who can bring a clean thing out of an unclean, not one*, 1 Joh. 1. 8. If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us. 1.

Secondly: Another is Evangelical, which is ſuch a walking in all the Statutes of God, and ſuch a keeping of all the Commands of God, as is in Chriſt accepted of, and accounted of, as if we did keep them all; (this walking in all God's Statutes, and keeping of all his Commandements, and doing of them all, is not only poſſible, but it is alſo actual in every Believer, in every ſincere Chriſtian) and it conſiſts in theſe particulars. 2.

First: In the Approbation of all the Statutes and Commandements of God, *Rom.* 7. 12. *The Commandement is holy, and juſt, and good.* ver. 16. *I conſent unto the Law that it is good*; there is both aſſent and conſent, *Pſal.* 119. 128. *I eſteem all thy precepts concerning all things to be right.* A ſincere Chriſtian approves of all Divine Commands, though he can't perfectly keep all Divine Commands. But 1.

Secondly: It conſiſts in a Conſcientious ſubmiſſion unto the Authority of all the Statutes of God. Every Command of God hath an Authority within his heart, and over his heart, *Pſal.* 119. 161. *My heart ſtandeth in awe of thy Word.* A ſincere Chriſtian ſtands in awe of every known Command of God, and hath a ſpiritual regard unto them all, *Pſal.* 119. 6. *I have reſpect unto all thy Commandements.* But 2.

Thirdly: It conſiſts in a cordial willingneſs, and a cordial deſire to walk in all the Statutes of God, and to obey all the Commands of God, *Rom.* 7 18. *For to Will is preſent with me*, Pſal. 119. 5. *O! that my ways were directed to keep thy Statutes*, ver. 8. *I will keep thy Statutes.* But

Fourthly: It conſiſts in a ſweet complacency in all Gods Commands, *Pſal.* 119. 47. *I will delight my ſelf in thy Commandement which I have loved*, Rom. 7. 22. *I delight in the Law of God after the inward man.* But

5. Fifthly: He who obeys ſincerely, obeys univerſally, though not in regard of practice (which is impoſſible) yet in regard of affection, he loves all the Commands of God, yea, he dearly loves thoſe very Commands of God, that he cannot obey, by reaſon of the infirmity of the fleſh, by reaſon of that body of ſin and death that he bears about with him; ponder upon that, *Pſal.* 119. 97. *O how I love thy Law.* Such a pang of love he felt, as could not otherwiſe be vented; but by this pathetical exclamation, *O how I love thy Law*, ver. 113, 163, 127, 159, 167. ponder upon all theſe verſes. But

6. Sixthly: A ſincere Chriſtian obeys all the Commands of God; he is univerſal in his obedience, in reſpect of valuation or eſteem; he highly values all the Commands of God; he highly prizes all the Commands of God, as you may clearly ſee by comparing theſe Scriptures together, *Pſal.* 119. 72, 127, 128. *Pſal.* 19. 8, 9, 10, 11. *Job* 23. 12. But

7. Seventhly: A ſincere Chriſtian is univerſal in his Obedience, in reſpect of his purpoſe and reſolution; he purpoſes and reſolves, by Divine aſſiſtance, to obey all, to keep all, *Pſal.* 119. 106. *I have ſworn, and will perform it, that I will keep thy Righteous Judgments*, Pſal. 17. 3. *I am purpoſed that my mouth ſhall not tranſgreſs.* But

8. Eighthly: A ſincere Chriſtian is univerſal in his Obedience. In reſpect of his inclination, he has an habitual inclination in him to keep all the Commands of God, 1 *King.* 8. 57, 58. 2 *Chron.* 30. 17, 18, 19, 20. *Pſal.* 119. 112. *I have inclined my heart to perform thy Statutes always, even to the end.* But Ninethly:

Ninethly and laſtly: Their Evangelical keeping of all the commands of God conſiſts in their ſincere endeavour to keep them all; they put out themſelves in all the ways and parts of obedience; they do not willingly and wittingly ſlight or neglect any Commandement, but are ſtriving to conform themſelves thereunto; as a Dutiful Son doth all his Fathers commands, at leaſt in point of endeavour. So your ſincere Chriſtians make Conſcience of keeping all the Commands of God, in reſpect of endeavours, *Pſal.* 119. 59. *I turned my feet unto thy Teſtimonies.* God eſteems of Evangelical Obedience, as perfect obedience; *Zacharias* had his failings, he did heſitate through unbelief, for which he was ſtruck dumb; yet the Text tells you, *That he walked in all the Commandements of the Lord blameleſs*, Luk. 1. 6. Becauſe he did cordially deſire and endeavour to obey God in all things. Evangelical Obedience is true for the eſſence, though not perfect for the degree. A Child of God obeys all the Commands of God, in reſpect of his ſincere deſires, purpoſes, reſolutions, and endeavours; and this God accepts in Chriſt for perfect and compleat obedience. This is the glory of the Covenant of Grace, that God accepts and eſteems of ſincere obedience as perfect obedience. Such who ſincerely endeavour to keep the whole Law of God, they do keep the whole Law of God in an Evangelical ſenſe, though not in a legal ſenſe. A ſincere Chriſtian is for the firſt Table as well as the ſecond, and the ſecond as well as the firſt; he doth not adhere to the firſt, and neglect the ſecond, as Hypocrites do; neither doth he adhere to the ſecond, and contemn the firſt, as prophane men do. O Chriſtians, for your ſupport and comfort, know, that when your deſires and endeavours are to do the Will of God entirely, as well in one thing as another, God will graciouſly pardon your failings, and paſs by your imperfections. *He will ſpare you as a man ſpareth his Son that ſerveth him*, Mal. 3. 17. Though a Father ſee his Son to fail, and come ſhort in many things which he enjoyns him to do; yet knowing

that his deſires and endeavours are to ſerve him, and pleaſe him to the full, he will not be rigid and ſevere with him, but will be indulgent to him, and will ſpare him, and pitty him, and ſhew all love and kindneſs to him. The Application is eaſie, &c.

The ſecond Queſtion or caſe is this, *viz*: *What is that Faith that gives a man an intereſt in Chriſt, and in all thoſe bleſſed benefits and favours that comes by Chriſt? or whether that perſon that experiences the following particulars, may not ſafely, groundedly and comfortably conclude that his faith is a true juſt fying, ſaving faith, the faith of Gods Elect, and ſuch a faith as clearly evidences a gracious Eſtate, and will certainly bring the Soul to Heaven?* Now in Anſwer to this important Queſtion, we may ſuppoſe the poor Believer is ready to expereſs himſelf thus:

1. Firſt: Upon ſearch, and ſad experience, I find my ſelf a poor loſt, miſerable, and undone Creature, as the Scriptures every where do evidence, *Ephe.* 2. 1, 2, 5, 12. *Coloſ.* 2. 13. *Rom.* 8. 7, *Luk.* 19. 10.

2. Secondly: I am convinced that it is not in my ſelf to deliver my ſelf out of this loſt, miſerable, and forlorne Eſtate; could I make as many Prayers as might be piled up between Heaven and Earth; and weep as much blood as there is water in the Sea, yet all this could not procure the pardon of one ſin, nor one ſmile from God, &c.

3. Thirdly: I am convinced that it is not in Angels or men to deliver me out of my loſt, miſerable, and undone condition. I know provoked Juſtice muſt be ſatisfied, Divine wrath pacified, my ſins pardoned, my heart renewed, my ſtate changed, &c. or my ſoul can never be ſaved; and I know it is not in Angels or Men, to do any of theſe things for me.

4. Fourthly: I find that I ſtand in abſolute need of a Saviour to ſave me from wrath to come, 1 *Theſ.* 1. 10. *to ſave me from the curſe of the Law*, Gal. 3. 10. 13. *and to ſave me from infernal flames*, Iſa. 33. 14. *ſo that I may well cry out with thoſe in* Act. 2. 37. *Men and Brethren what*

what ſhall we do: And with the Jaylour, Act. 16. 36. *Sirs, what ſhall I do to be ſaved?*

Fifthly: I ſee and know (through grace) that there is an utter impoſſibility of obtaining ſalvation by any thing, or by any perſon, but by Chriſt alone, according to that of the Apoſtle, *Act.* 4. 12. *Neither is there Salvation in any other, for there is no other name* (that is, no o-other perſon) *under Heaven, given among men, by which we muſt be ſaved.* I know there is no Saviour that can deliver me from eternal death, and bring me to eternal life and glory; but that Jeſus, of whom it is ſaid, *that he ſhall ſave his People from their ſins*, Luk. 1. 21. and therefore I muſt conclude that there is an utter impoſſibility of obtaining Salvation by any other perſon, or things, *&c.* But 5.

Sixthly: I ſee and know (through grace) that Jeſus Chriſt is an All-ſufficient Saviour, that he is a mighty, yea, an Almighty Saviour, a Saviour that is able to ſave to the utmoſt all them that come to him, as the Scripture ſpeaks, *Pſal.* 89. 19. *I have laid help upon one that is mighty*, Iſa. 63. 1. *I that ſpeak in Righteouſneſs, mighty to ſave*, Heb. 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. I know that the Lord Jeſus is mighty to ſave me from that Wrath, and from that Curſe, and from that Hell, and from that Damnation that is due to me, by reaſon of my ſins: And that he is mighty to juſtifie me, and mighty to pardon me, and mighty to reconcile me to God the Father, and mighty to bring me to glory, as the Scripture do's every where teſtifie. But 6.

Seventhly: I know (through grace) that Jeſus Chriſt is the only perſon anointed, appointed, fitted, and furniſhed by the Father, for that great and bleſſed work or office, of ſaving Sinners ſouls, as theſe Scriptures amongſt o-thers do clearly teſtifie, *Iſa.* 61. 1, 2, 3, 4. *Luk.* 4. 17. 18, 19, 20, 21. *Math.* 1. 20, 21. *John* 6. 27. Certainly were Jeſus Chriſt never ſo able, and mighty to ſave, yet 7.

if

if he were not anointed, appointed, fitted, and furnished by the Father for that great office of saving poor lost Sinners; I know no reason why I should expect Salvation by him. But

8. Eighthly: (I know through grace) that the Lord Jesus Christ hath sufficiently satisfied, as Mediatour, the justice of God, and pacified his wrath, and fulfilled all Righteousness, and procured the favour of God and the pardon of sin, *&c.* for all them that close with him, that accept of him, as he is offered in the Gospel of grace, *Gal* 3. 19, 20. 1 *Tim.* 2. 5. *Heb.* 8. 6. *Heb.* 9. 14, 15. chap. 12. 24. *Heb.* 10. 12, 14. *Math.* 3. 15. *Rom.* 8. 1, 2, 3, 4. 33, 34. chap. 5. 8, 9, 10. *Act.* 13. 39.

9. Ninethly: I find that Jesus Christ is freely offered in the Gospel to poor lost undone Sinners, such as I am. I find that the Ministers of the Gospel are commanded by Christ to proclaim in his Name a general pardon, and to make a general offer of him to all, to whom they Preach the everlasting Gospel, without excluding any, *Mark.* 16. 15. And he said unto them, *Go ye into all the World, and preach the Gospel unto every Creature*; and what is it to preach the Gospel unto every Creature, but to say unto them as the Angels did to the Shepherds? *Luk.* 2. 10, 11. *I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the City of* David, *a Saviour, which is Christ the Lord*, &c.

10. Tenthly: I know (through grace) that all sorts of Sinners are invited to come to Christ, to receive Christ, to accept of Christ, and to close with Christ, *Isa.* 55. 1, 2. *Math.* 11. 28, 29. *Joh.* 7. 37. *Rev.* 3. 20. and chap. 22. 17. &c. But

11. Eleventhly: Through grace I do in my understanding really assent to that blessed record and report that God the Father, in the blessed Scriptures has given concerning Christ, 1 *Joh.* 5. 10, 11, 12. The report that God the Father has made concerning the Person of Christ, and concerning the Offices of Christ, and concerning the work of Redemption by Christ, *I* do really and cordially assent

aſſent unto, as moſt true and certain, upon the Authority of Gods Teſtimony, who is truth it ſelf, and cannot lye. Now though this aſſent alone is not enough to make a ſaving reception of Chriſt, yet it is in ſaving faith, and that without which, it is impoſſible there ſhould be any ſaving faith. But

12thly. *I* can ſay (through grace) that in my judg- 12.
judgment, *I* do approve of the Lord Jeſus Chriſt, not only as a good, but as the greateſt good, as a univerſal good, as a matchleſs good, as an incomparable good, as an infinit good, as an eternal good, and as the moſt ſutable good in Heaven and Earth to my poor ſoul, as theſe Scriptures do evidence, *Pſal.* 73. 25,26. *Cant.* 5.10.45. *Pſal.* 1, 2. *Phil.* 3. 7, 8, 9, 10. 1 *Tim.* 1. 15. I know there is every thing in Chriſt that may ſuit the ſtate, caſe, neceſſities and wants of my poor ſoul; there is mercy in him to pardon me, and power in him to ſave me, and wiſdom in him to counſel me, and grace in him to enrich me, and righteouſneſs in him to cloath me, *&c.* and therefore I can't but approve of the Lord Jeſus, as ſuch a good as exceeds all the good that is to be found in Angels and Men; the good that I ſee in Chriſt doth not only counterpoiſe, but alſo excel all that real or imaginary good that every I have met with in any thing below Chriſt. Chriſt muſt come into the will, he muſt be received there, elſe he is never ſavingly received. Now before the Will will receive him, the Will muſt be certainly informed that he is good, yea, the beſt, and greateſt good, or elſe he ſhall never be admitted there. Let the underſtanding aſſent never ſo much to all propoſitions concerning Chriſt, as true, if the judgment doth not approve of them as good, yea, as the beſt good, Chriſt will never be truly received; God in his working, maintains the faculties of the Soul in their actings, as he made them.

13thly. So far as *I* know my own heart, *I* am ſincere- 13.
ly willing to receive the Lord Jeſus Chriſt in a Matrimonial Covenant, according to theſe Scriptures, *Hoſ.* 2.

19, 20. 2 *Cor.* 11. 2. *Isa.* 54. 5. *Isa.* 61. 10. *Isa.* 62. 5. *Cant.* 3. 11. &c. Through grace *I* am,

1. First: Sincerely willing to take the Lord Jesus Christ for my Saviour and Sovereign Lord. So far as *I* know my own heart, *I* do through mercy, give my hearty consent, that Christ, and Christ alone shall be my Saviour and Redeemer. It is true, I do duties, but the desire of my soul is to do them out of love to Christ, and in obedience to his Royal Law and Pleasure. I know my best Righteousnesses are but as filthy rags, *Isa.* 64. 6. And woe would be to me, had I no other shelter, or Saviour, or resting place for my poor soul, than rags, than filthy rags. And so far as I know my own heart, *I* am sincerely willing to give up my self to the guidance and government of Jesus Christ, as my sovereign Lord and King, desiring nothing more in this world, than to live and die under the guidance and government of his Spirit, Word, and Grace. But

2. Secondly: I am willing, through grace, to give a Bill of Divorce to all other Lovers, without exception or reservation. So far as I know my own heart, I desire nothing more in this world, than that God would pull out right-eye sins, and cut off right-hand sins. I am very desirous, through grace, to have all sins brought under by the Power, Spirit, and Grace of Christ; but especially my special sins, my head corruptions. I would have Christ alone to Rule & Reign in the haven of my heart, without any Competitour. But

3. Thirdly: I am sincerely willing, through Grace, to take the Lord Jesus Christ for Better, for Worse, for Richer, for Poorer, in Sickness and in Health, and in his Strength: I would go with him through fire and water, resolving (through his Grace) that nothing shall divide betwixt Christ and my Soul. So far as I know my own heart, I would have Christ, though I beg with him, though I go to Prison with him, though in agonies in the Garden with him, though to the Cross with him. But

Fourthly:

Fourthly: So far as I know my own heart, I am ſincerely willing, Firſt, to receive the Lord Jeſus Chriſt preſently, 1 *John* 12. Secondly, to receive him in all his Offices, *as King, Prophet, and Prieſt*, Col. 2.6. Acts 5.31. Thirdly, To receive him into every room of my ſoul; to receive him into my underſtanding, mind, will, affections, *&c.* Fourthly: To receive him upon his own terms, of denying my ſelf; taking up his Croſs, and following of him where-ever he goes, *Math.* 16.21. *Rev.* 14.4. &c. 4.

Fifthly and laſtly: So far as I know my own heart, I do freely conſent. 1. To be really Chriſts. 2. To be preſently Chriſts. 3. To be wholly Chriſts. 4. To be only Chriſts. 5. To be eminently Chriſts. 6. To be for ever Chriſts, *&c.* 5.

Certainly that Chriſtian that has and do's experience the particulars laſt mentioned under the ſecond queſtion, that Chriſtian may ſafely, groundedly, boldly, and comfortably conclude that his faith is a true, juſtifying, ſaving Faith, the Faith of Gods Elect, and ſuch a Faith as clearly evidences a gracious Eſtate, and will never leave his Soul ſhort of Heaven.

Now how many thouſand Chriſtians are there, that have this Faith that is here deſcribed, which is doubtleſs a true, juſtifying, ſaving Faith, that gives a man an intereſt in the perſon of Chriſt, and in all the bleſſings and benefits that comes by Chriſt, who yet queſtion whether they have true faith or no, partly from weakneſs, partly from temptations, and partly from the various definitions that are given of Faith by Proteſtants, both in their Preachings and Writings; and it is, and muſt be for a lamentation, that in a point of ſo great moment, the Trumpet ſhould give ſuch an uncertain ſound.

The third Queſtion, or caſe is this, *viz.* whether in the great day of the Lord, the day of general Judgment, or in the particular Judgment that will paſs upon every ſoul immediately after death, which is the ſtating of the ſoul in an Eternal eſtate or condition, either of happineſs or

Eccl. ſ. 11.9. cap. 12. 14. *Matth.* 12.36. cap. 18. 23.

Luk. 16. 2. *Rom* 14. 10, 12. 2 *Cor.* 5. 10. *Heb.* 9. 27. cap. 13 17. 1 *Pet.* 4 5.

misery; whether the sins of the Saints, the follies and vanities of Believers, the infirmities and enormities of sincere Christians shall be brought into the judgment of discussion and discovery, or no? Whether the Lord will either in the great day of account, or in a mans particular day of account or judgment, publickly manifest, proclaim, and make mention of the sins of his people, or no? This question is bottomed upon the ten Scriptures in the Margent, which *I* desire the Christian Reader to consult; and upon the sad and daily complaints of many dear sincere Christians, who frequently cry out, *O! we can never answer for one evil thought of ten thousand, nor we can never answer for one idle word of twenty thousand; nor we can never answer for one evil action of a hundred thousand, and how then shall we stand in Judgment? how shall we look the Judg in the Face? how shall we be ever able to answer for all our Omissions, and for all our Commissions; for all our sins of Ignorance, and sins against light and knowledge; for all our sins against the Law, and for all our sins against the Gospel, and for all our sins against soveraign Grace, and for all our sins against the Remedy, against the Lord Jesus, and for all the sins of our Infancy, of our Youth, and of old Age,* &c. What account shall we be able to give up, when we come to our particular day of Judgment, immediately after our death, or in the great and general day of account, when Angels, Devils, & Men shall stand before the Lord Jesus; whom God the Father hath ordained to be the Judge of Quick and Dead, *Act.* 17. 31.

Job. 9. 3. *Psal* 19. 12. *Psal* 143. 2. *Ezr* 19. 6.

Heb 9 27.

Now to this great Question I Answer, that the sins of the Saints, the infirmities and enormities of Believers shall never be brought into the Judgment of discussion and discovery, they shall never be objected against them, either in their particular day of Judgment, or in the great day of their Account. Now this truth I shall make good by an induction of particulars thus.

First: Our Lord Jesus Christ, in His judicial proceedings in the last day, which is set down clearly and largely in *Math.* 25. 34. to ver. 42. doth only enumerate the good

good works they have done, but takes not the leaſt notice of the ſpots and blemiſhes of the infirmities or enormities of the weakneſſes or wickedneſſes of his people. God has ſealed up the ſins of his people, never to be remembred or lookt upon more. In the great day, the book of Gods Remembrance ſhall be opened, and publickly read, that all the good things that the Saints have done for God, for Chriſt, for Saints, for their own Souls, for Sinners; and that all the great things that they have ſuffered for Chriſt's ſake, and the Goſpels ſake, may be mentioned to their everlaſting praiſe, to their eternal honour. And though the choiceſt and chiefeſt Saints on Earth have, 1. Sin dwelling in them: 2. Operating and working in them. 3. Vexing and moleſting of them, being as ſo many Goads in their ſides, and Thorns in their eyes. 4. Captivating and prevailing over them, yet in that large Recital which ſhall then be read of the Saints lives, *Math.* 25. There is not the leaſt mention made either of ſins of Omiſſion, or Commiſſion; nor the leaſt mention made, either of great ſins, or of ſmall ſins; nor the leaſt mention made, either of ſins before Converſion, or after Converſion. Here in this world the beſt of Saints have had their buts, their ſpots, their blots, their ſpecks, as the faireſt day hath its Clouds, the fineſt Linnen its ſpots, and the richeſt Jewels their ſpecks; but now in the judicial proceſs of this laſt and univerſal Aſſizes there is not found in all the Books that ſhall then be opened, ſo much as one unſavory but, to blemiſh the fair Characters of the Saints. Surely he that ſees no Iniquity in *Jacob*, nor perverſeneſs in *Iſrael*, to impute it to them whilſt they live, he will never charge Iniquity or perverſeneſs upon them in the great day. Surely, he who has fully ſatisfied his Fathers Juſtice for his peoples ſins, and who hath by his own Blood ballanced and made up all Reckonings and Accounts between God and their ſouls, he will never charge upon them their faults and follies in the great day. Surely he, who hath ſpoken ſo much for his Saints, whilſt he was on Earth, and who

Deut. 32. 4, 5, 6. *Dan.* 9. 24.

Rom 7. 23, 24. *Gal.* 5. 17.

Rev. 20. 12. *Dan.* 7. 10. *Num.* 23. 21.

Iſa. 53.

Joh. 17. *Heb.* 7. 25.

Heb. 10. 10, 12, 14. *Matth.* 18. 24. *Col.* 2 14.

Iſa. 53. 11.

Col. 2. 10. *Cant.* 4. 7. *Ephe.* 5. 27 *Rev.* 14 5.

1 *Theſ.* 2. 10

Heb 9. 27.

2 *Tim.* 4. 1.

hath continually interceded for them ſince he went to Heaven, he won't (though he hath cauſe to blame them for many things) ſpeak any thing againſt them in the great day. Surely Jeſus Chriſt, the Saints Pay-maſter, who hath diſcharged their whole debt at once, who hath paid down upon the nayl the ten thouſand Talents which we owed, and took in the Bond, and nailed it to the Croſs; leaving no back-reckonings unpaid, to bring his poor Children, which are the travail of his ſoul, afterward into any danger from the hands of Divine Juſtice; he will never mention the ſins of his people; he will never charge the ſins of his people upon them in the great day. Our dear Lord Jeſus, who is the Righteous Judg of Heaven and Earth in the great day of account, He will bring in *Omnia bene*, in his preſentment all fair and well, and accordingly will make Proclamation in that High-Court of Juſtice, before God, Angels, Devils, Saints, and Sinners, *&c.* Chriſt will not charge his Children with the leaſt unkindneſs, he will not charge his Spouſe with the leaſt unfaithfulneſs in the great day; yea, he will repreſent them before God, Angels, and Men, as compleat in him, as all fair and ſpotleſs, as without ſpot or wrinkle, as without fault before the Throne of God; as holy and unblameable, and unreproveable in his ſight; as immaculate as the Angels themſelves, who kept their firſt Eſtate. This honour ſhall have all the Saints, and thus ſhall Chriſt be glorified in his Saints, and admired in all them that believe. The greateſt part of the Saints by far, will have paſt their particular judgment long before the general judgment, and being therein acquitted and diſcharged from all their ſins, by God the Judge of the quick and dead, and admitted into Heaven upon the credit of Chriſts Blood, Righteous ſatisfaction, and their free and full juſtification. It cannot be imagined that Jeſus Chriſt, in the great day, will bring in any new charge againſt his Children, when they have been cleared and abſolved already. Certainly when once the Saints are freely and fully Abſolved from all their ſins by a Divine Sentence

Sentence, then their ſins ſhall never be remembred, they ſhall never be objected againſt them any more. For one Divine Sentence cannot croſs and reſcind another: the Judge of all the world had long ſince caſt all their ſins behind his back, and will he now ſet them before his face, and before the faces of all the world? ſurely no, he has long ſince caſt all their ſins into the depths of the Sea, (bottomleſs depths of everlaſting Oblivion) that they might never be buoyed up any more! He has not only forgiven their ſins, but he has alſo forgotten their ſins: And will he remember them, and declare them in the great day? ſurely no: God has long ſince blotted out the tranſgreſſions of his people. This Metaphor is taken from Creditors, who when they purpoſe never to exact a Debt, will blot it out of their Books. Now after that a Debt is ſtrucken out of a Bill, Bond, or Book, it cannot be exacted; the Evidence cannot be pleaded, Chriſt having croſt the debt-Book with the red lines of his Blood. If now he ſhould call the ſins of his people to remembrance, and charge them upon them, he ſhould croſs the great deſign of his croſs: Upon this foundation ſtands the abſolute impoſſibility that any ſin, that the leaſt ſin, yea, that the leaſt circumſtance of ſin, or the leaſt aggravation of ſin ſhould be ſo much as mentioned by the Righteous Judge of Heaven and Earth, in the proceſs of that judicial Tryal in the great day, except it be in a way of abſolution, in order to the magnifying of their pardon. God has long ſince blotted out as a thick Cloud the tranſgreſſions of his people, and as a Cloud, their ſins. Now we know that the clouds, which are driven away by the winds, appear no more; nor the Miſt which is dryed up by the Sun, appears no more, other Clouds, and other Miſts may ariſe, but not they which are driven away and dryed up. Thus the Sins of the Saints being forgiven, they ſhall no more return upon them; they ſhall never more be objected againſt them.

Iſa. 38. 17.

Micah. 7. 19.

Jer. 31. 34.

Iſa 43. 25.

Col. 2. 14.

*Iſa.*44. 22.

Further, The Lord ſaith, *Though your ſins be as Scarlet, they ſhall be as white as Snow*; though they be red like

*Iſa.*1.18.

like Crimson, they shall be as Wooll: Pardon makes such a clear riddance of sin, that it is as if it had never been; the Scarlet Sinner is as white as Snow, Snow newly fallen from the Skye, which was never sullied: The Crimson Sinner is as Wool, Wool which never received the least tincture in the Dye-fat: you know Scarlet and Crimson are double and deep dyes, dyes in grain; yet if the Cloath dyed therewith, be as the Wooll before it was dyed, and if it be as white as Snow, what is become of those dyes? are they any more? is not the Cloath as if it had not been dyed at all? even so, though our sins by reiterating them, by long lying in them, have made deep impressions upon us, yet by Gods discharge of them, we are as if we had never committed them.

Psal. 32. 1. Again, The Psalmist pronounceth him blessed, whose sin is covered. A thing covered is not seen; so sin forgiven, is before God as not seen: The same Psalmist pronounceth him blessed, to whom the Lord imputeth not sin.

Psal. 32. 2.

Now a sin not imputed, is as not committed. The Prophet *Jeremiah* tells us, *That the Iniquity of* Israel *shall be sought for, and there shall be none; and the sins of* Judah, *and they shall not be found.* Now is not that fully discharged which shall never be found, never appear, never be remembred, never be mentioned. Thus by the many Metaphors used in Scripture, to set out forgiveness of sin, pardon of sin, you plainly and evidently see, that God's discharge is free and full, and therefore he will never charge their sins upon them in the great day. But

Jer. 50. 20.

Jer. 31. 34.
Ezek. 18. 22.

Some may object and say, that the Scripture saith, that God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil: How then can this be, that the sins of the Saints shall not be mentioned, nor charged upon them in the great day.

Eccles. 12: 14.

I Answer: This Scripture is to be understood Respective, *&c.* with a just respect to the two great parties which are to be judged, Sheep and Goats, Saints and

Matth 25 31, 33.

The Saints graces and duties shall be discoverd for their just [illegible] all their sins can't condemn them since they stand just [illegible] of their redeemer. All ye sins of ye wicked shall be revealed [illegible]

and Sinners, Sons and Slaves, Elect and Reprobate, Holy and Prophane, Pious and Impious, Faithful and Unfaithful; that is to say, all the Grace, the Holiness, the Godliness, the Good of those that are good, shall be brought into the Judgment of mercy, that it may be freely, graciously, and nobly rewarded, and all the wickedness of the Wicked shall be brought into the Judgment of Condemnation, that It may be righteously and everlastingly punished in this great day of the Lord. All Sincerity shall be discovered and rewarded; and all Hypocrisie shall be disclosed and revenged. In this great day, all the works of the Saints shall follow them into Heaven; and in this great day, all the evil works of the Wicked shall hunt and pursue them into Hell. In this great day, all the hearts, thoughts, secrets, words, ways, works, and walkings of Wicked men, shall be discovered and laid open before all the world, to their everlasting shame and sorrow, to their eternal amazement and astonishment. And in this great day, the Lord will make mention (in the years of all the world) of every Prayer that the Saints have made, and of every Sermon that they have heard, and of every Tear that they have shed, and of every Fast that they have kept, and of every Sigh and Groan that ever they have fetcht, and of all the good words that ever they have spoke, and of all the good works that ever they have done, and of all the great things that ever they have suffered. Yea, in this great day, they shall reap the fruit of many good Services which themselves had forgot. *Lord, when saw we Thee Hungry, and fed Thee; or Thirsty, and give Thee drink; or Naked, and Cloathed Thee; or Sick, or in Prison, and Visited Thee?* They had done many good works, and forgot them; but Christ records them, remembers them, and rewards them before all the World. In this great day, a bit of Bread, a cup of cold Water, shall not pass without a reward. In this great day, the Saints shall reap a plentiful and glorious crop (as the fruit) of that good seed, that for a time hath seemed to be

See Wisd. 2. throughout, and cap. 5. from the first verse to the tenth.

Math 25 34. 41.

Matth 10. 24. 25.

Eccles. 11. 1 6.

{Since that is true of Christ by o^r works shall be justifi
{& by o^r works condemned,

be buried and lost. In this great day of the Lord, the Saints shall find that Bread which long before was cast upon the waters. But my

Second Reason is taken from Christs vehement protestations, That they shall not come into Judgment, *Joh.* 5. 24. *Verily, Verily, I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into Condemnation, but is passed from death unto life.* Those words, shall not come into Condemnation, are not rightly translated; the Original is εἰς κρίσιν, shall not come into Judgment, not into Damnation, as you read it in all your English Books: I will not say, what should put men upon this Exposition, rather than a true translation of the Original word; further, it is very observable, that no Evangelist useth this double asseveration but St. *John*, and he never useth it, but in matters of greatest weight and importance, and to shew the earnestness of his Spirit, and to stir us up to better attention, and to put the thing asserted, out of all question, and beyond all contradiction; as when we would put a thing for ever out of all question, we do it by a double asseveration, verily, verily, 'tis so, &c.

Vide Aquin 87. Suppl. est. in l. 4. Sent. dist. 47.

Joh. 1. 51 ch. 3. 3, 11 chap. 6. 26. 32, 47, 53. &c.

Thirdly: Because his not bringing their sins into Judgment, doth most and best agree with many pretious and glorious expressions that we find scattered (as so many shining, sparkling Pearls) up and down in Scripture; As

First: With those of Gods blotting out the sins of his people. *I, even I am he, that blotteth out thy transgressions, for my own sake, and will not remember thy sins. I have blotted out, as a thick Cloud, thy transgressions, and as a Cloud, thy sins.*

Isa. 43. 25. Isa. 44. 22.

Who is this that blots our transgressions? he that hath the keys of Heaven and Hell at his girdle; that opens and no man shuts; that shuts and no man opens; he that hath the power of life and death, of condemning and absolving, of killing and making alive; he it is that blotteth out transgressions: If an Under-Officer should blot out

out an Indictment, that perhaps might do a man no good; a man might for all that, be at laſt, caſt by the Judge; but when the Judge, or King, ſhall blot out the Indictment with their own hand, then the Indictment cannot return; now this is every Believers caſe and happineſs.

Secondly: To thoſe glorious expreſſions of Gods not remembring of their ſins any more, *Iſa.* 43. 25. *And I will not remember thy ſins: And they ſhall teach no more every man his Neighbour, and every man his Brother, ſaying, Know ye the Lord, for they ſhall all know me, from the leaſt of them to the greateſt of them,* ſaith the Lord, *for I will forgive their Iniquity, and I will remember their ſin no more.* So the Apoſtle, *For I will be merciful to their unrighteouſneſs, and their ſins, and their iniquities will I remember no more.* *Jer.* 31. 34. *Heb.* 8 12.

And again; The ſame Apoſtle ſaith, *This is the Covenant that I will make with them; After thoſe days,* ſaith the Lord; *I will put my Laws into their hearts, and in their minds will I write them, and their ſins and iniquities will I remember no more.* *Heb.* 10. 17.

The meaning is, their iniquities ſhall be quite forgotten, I will never mention them more, I will never take notice of them more, they ſhall never hear more of them from me: though God hath an Iron memory to remember the ſins of the wicked, yet he hath no memory to remember the ſins of the righteous.

That which Cicero ſaid flatteringly of *Cæſar*, is truly affirmed of God, *Nihil obliviſci ſolet præter injurias*, he forgetteth nothing but the wrongs that daily are done him by his.

Thirdly: His not bringing their ſins into Judgment, doth moſt and beſt agree with thoſe bleſſed expreſſions, of his caſting their ſins into the depth of the Sea; and of his caſting them behind his back. *He will turn again, he will have compaſſion upon us, he will ſubdue our iniquities, and thou wilt caſt all their ſins into the depths of the Sea.* Where ſin is once Pardoned, the Remiſſion ſtands never to be repealed; pardoned-ſin ſhall never come in account againſt the pardoned man, before God any more; for ſo much doth this borrowed ſpeech import: If a thing were caſt into a River, it might be brought up again; or if it *Mic.* 7. 19.

were cast upon the Sea, it might be discerned and taken up again; but when it is cast into the depths, the bottom of the Sea, it can never be buoyed up again.

By the Metaphor in the Text, the Lord would have us to know, that sins pardoned shall rise no more, they shall never be seen more, they shall never come on the account more; he will so drown their sins, that they shall never come up before him the second time.

Isa. 38. 17. And so much that other Scripture imports; *Behold, for Peace I had great bitterness; But thou hast in love to my Soul delivered it from the Pit of Corruption; for thou hast cast all my sins behind thy back.* These last words are a borrowed speech, taken from the manner of men, who are wont to cast behind their backs, such things as they have no mind to see, regard, or remember. A gracious soul hath always his sins before his face, (*I acknowledge my transgressions, and my sin is ever before me*) and therefore no wonder if the Lord cast them behind his back. The Father soon forgets, and casts behind his back, those faults that the Child remembers, and hath always in his eyes; so doth the Father of Spirits.

Psal. 51. 3.

Fourthly: *His not bringing their sins into Judgment*, doth best agree with that sweet and choice expression of Gods pardoning the sins of his people.

Jer. 33. 8. *And I will cleanse them from all their Iniquity, whereby they have sinned against me; and I will pardon all their Iniquities, whereby they have sinned, and whereby they have transgressed against me.* So in *Micah*, *Who is a God like unto thee, that pardoneth Iniquity, and passes by the transgressions of the remnant of his heritage* (as though he would not see it, but wink at it) *He retaineth not his Anger for ever, because he delighteth in Mercy.* The Hebrew word, (*Nose* from *Nasa*) that is here rendered, pardoned, signifies a taking away; when God pardons sin, he takes it shier away; that if it should be sought for, yet it could not be found, as the Prophet speaks; *In those days, and in that time, saith the Lord, the Iniquity of* Israel *shall be sought for, and there shall be none; and the sins of* Judah, *and they shall*

Mic. 7. 18.

Jer. 50. 20.

not

not be found, for I will pardon them whom I reſerve; and theſe words, *and paſſeth by*, in the (afore-cited) ſeventh of *Micah*, and the 18th. according to the Hebrew (*Vegnober Gnal*) is *and paſſeth over, God paſſeth over the tranſgreſſion of his heritage*; that is, he takes no notice of it; as a man in a deep muſe, or as one that hath haſt of buſineſs; ſeeth not things before him, his mind being buſied about other matters, he neglects all to mind his buſineſs.

עבר
Gnabar, he paſſed over.

As *David*, when he ſaw in *Mephiboſheth* the feature of his friend *Jonathan*, took no notice of his lameneſs, or any other defect, ot deformity: So God beholding in his people, the glorious Image of his Son, winks at all their faults and deformities; which made *Luther* ſay, *Do with me what thou wilt, ſince thou haſt pardoned my ſin*; and what is it to pardon ſin, but not to mention ſin?

Iſa. 40 1, 2.

Fifthly: *His not bringing their ſins into the Judgment of Diſcuſſion and Diſcovery*, doth beſt agree to thoſe expreſſions of forgiving, and covering; *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.* In the Original, it is in the plural *Bleſſednesſes*; ſo here is a plurality of Bleſſings, a chain of Pearls.

Pſal. 32. 1.

The like expreſſion you have in the 85th. *Pſalm*, and the ſecond *v. Thou haſt forgiven the Iniquity of thy people, thou haſt covered all their ſin. Selah.* For the underſtanding of theſe Scriptures aright, take notice, that to Cover, is a Metaphorical expreſſion; Covering is ſuch an action which is oppoſed to diſcloſure; to be covered, it is to be ſo hid and cloſed, as not to appear. Some make the Metaphor from filthy, loathſome objects, which are covered from our eyes, as dead carcaſſes are buried under the ground; ſome from Garments, that are put upon us to cover our nakedneſs; others from the *Egyptians* that were drowned in the red Sea, and ſo covered with water; others from a great Gulf in the earth, that is filled up, and covered with earth, injected into it; and others make it in the laſt place, an alluſive expreſſion to the mercy-ſeat, over which was a covering.

Sic velantur, ut in judicio non revelentur.

Now

Now all theſe Metaphors in the general, tend to ſhew this, that the Lord will not look, he will not ſee, he will not take notice of the ſins he hath pardoned, to call them any more to a judicial account.

As when a Prince reads over many Treaſons, and Rebellions, and meets with ſuch and ſuch, which he hath pardoned, he reads on, he paſſeth by, he taketh no notice of them, the pardoned perſon ſhall never hear more of them, he will never call him to account for thoſe ſins more. So here, *&c.* When *Cæſar* was painted, he puts his finger upon his ſcar, his wart. God puts his fingers upon all his peoples ſcars and warts, upon all their weakneſſes and infirmities, that nothing can be ſeen but what is fair and lovely; *Thou art all fair, my Love, and there is no ſpot in thee*, Cant. 4. 7.

Sixthly: It beſt agrees to that expreſſion of not imputing of ſin. *Bleſſed is the man to whom the Lord imputeth not Iniquity, and in whoſe ſpirit there is no guile.* So the Apoſtle in that, *Rom.* 4. 6, 7, 8. Now not to impute Iniquity, is not to charge Iniquity, not to ſet Iniquity upon his ſcore, who is bleſſed and pardoned, *&c.*

Pſal. 32 2.

Seventhly and laſtly: It beſt agrees with that expreſſion that you have in the 113. *Pſalm*, and the 11, and 12. *Verſes, For as the Heaven is high above the Earth, ſo great is his mercy towards them that fear him; as far as the Eaſt is from the Weſt, ſo far hath he removed our Tranſgreſſions from us.* What a vaſt diſtance is there betwixt the Eaſt and Weſt? of all viſible latitudes, this is the greateſt; and thus much for the third Argument. The

Fourth Argument that prevails with me, to judge that Jeſus Chriſt will not bring the ſins of the Saints into the judgement of diſcuſſion and diſcovery in the great day, is, becauſe it ſeems unſuitable to three conſiderable things, for Jeſus Chriſt to proclaim the infirmities and miſcarriages of his people to all the world.

Firſt: It ſeems to be unſuitable to the glory and ſolemnity of that day, which to the Saints will be a day of refreſhing, a day of Reſtitution, a day of Redemption,

a

a day of Coronation, as hath been already proved; now how ſuitable to this great day of ſolemnity, the Proclamation of the Saints ſins will be, I leave the Reader to judge.

Secondly: It ſeems unſuitable to all thoſe near and dear relations, that Jeſus Chriſt ſtands in towards his; he ſtands in the Relation of a *Father*, *a Brother*, *a Head*, *a Husband*, *a Friend*, *an Advocate*: Now are not all theſe by the Law of Relation, bound rather to hide, and keep ſecret (at leaſt from the world) the weakneſſes, and infirmities of their near and dear Relations; and is not Chriſt, is not Chriſt much more? By how much he is more a *Father*, a *Brother*, a *Head*, a *Husband*, &c. in a ſpiritual way, than any others can be in a natural way, *&c.*

Iſa. 9. 6. *Heb* 2. 11, 12. *Epheſ.* 21, 22. *Rev.* 19. 7. *Joh.* 15. 1. *Joh.* 2. 1, 2.

Thirdly: It ſeems very unſuitable to what the Lord Jeſus requires of his in this world; the Lord requires that his people ſhould caſt a Mantle of Love, of Wiſdom, of Silence, and Secreſie over one anothers weakneſſes and infirmities, *&c.*

Hatred ſtirreth up ſtrifes, but Love covereth all ſins: Loves mantle is very large; Love will find a hand, a plaiſter to clap upon every ſore. *Flavius Veſpacianus*, (the Emperour) was very ready to conncal his friends Vices, and as ready to reveal their Vertues: So is Divine love in the hearts of the Saints, *If thy Brother offend thee, go and tell him his fault between him and thee alone*; *If he ſhall hear thee, thou haſt gained thy Brother.* As the Pills of Reprehenſion are to be gilded and ſugar'd over with much gentleneſs and ſoftneſs; ſo they are to be given in ſecret; tell him, between him and thee alone, Tale-bearers, and Tale-hearers are alike abominable.

Prov. 10 12. 1 *Pet* 4. 8. *Mat.* 18. 15.

Heaven is too hot, and too holy a place for them, *Pſal.* 15. 3. Now will Jeſus Chriſt have us carry it thus towards offending Chriſtians, and will he himſelf act otherwiſe? Nay, is it an evil in us to lay open the weakneſſes and infirmities of the Saints to the World? and will it be an excellency, a glory, a vertue in Chriſt, to do it in the great day, *&c.*

Prov. 19. 11.

A fifth Argument, is this, It is the glory of a man to pass over a Transgression, *The discretion of a man deferreth his anger, and it is his glory to pass over a transgression,* or to pass by it, as we do by persons or things, we know not, or would take no notice of. Now, *is it the glory of a man to pass over a transgression,* and will it not much more be the glory of Christ, silently to pass over the transgressions of his people in that great day? The greater the Treasons and Rebellions are, that a Prince passes over, and takes no notice of, the more is his Honour and Glory: and so doubtless it will be Christs in that great day, to pass over all the Treasons and Rebellions of his people; to take no notice of them, to forget them as well as to forgive them.

Non amo quenquam nisi offendam, said a Heathen.

The Heathens have long since observed, that in nothing man came nearer to the Glory and Perfection of God himself, than in Goodness and Clemency; Surely, if it be such an honour to man, *to pass over a Transgression,* it cannot be a dishonour to Christ, to pass over the Transgressions of his people, he having already buried them in the Sea of his blood. Again, saith *Solomon, It is the glory of God to conceal a thing.* And why it should not make for the Glory of Divine Love, to conceal the sins of the Saints, in that great Day, I know not: And whether the concealing the sins of the Saints in the great day, will not make most for their joy, and wicked mens sorrows, for their comfort, and wicked mens terrour and torment, I will leave you to judge, and time and experience to decide; and thus much for the resolution of that great question.

Prov. 25. 2.

Eccles. 11 9 cap. 12. 14. *Matth.* 12. 14. cap. 18. 23. *Luk.* 16 3. *Rom* 14. 10. 2 *Cor.* 5. 10. *Heb* 9. 27. cap. 13. 17. 1 *Pet.* 4 5

Now from what has been said, in answer to this third Question, a sincere Christian may form up this first pleasas to the ten Scriptures in the Margent, that refer either to the general judgment, or to the particular judgment that will pass upon every Christian immediately after death. O blessed God, Jesus Christ has by his own blood ballanced and made up all reckonings and accounts that were between thee and me; and thou hast vehemently protested,

teſted, *that thou wilt not bring me into Judgment; that thou wilt blot out my Tranſgreſſions as a thick Cloud, and that thou wilt remember my ſins no more; and that thou wilt caſt them behind thy back, and hurl them into the depth of the Sea; and that thou wilt forgive them, and cover them, and not impute them to me,* &c. This is my Plea, O Lord, and by this plea I ſhall ſtand; *Well,* ſaith the Judge of Quick and Dead, *I own this plea, I accept of this plea, I have nothing to ſay againſt this plea; the plea is juſt, ſafe, honourable and righteous, enter thou into the joy of thy Lord.*

Secondly: Every Sinner at his firſt believing and cloſing with Chriſt, is juſtified in the Court of glory from all his ſins, both guilt and puniſhment. Juſtification doth not increaſe or decreaſe, but all ſin is pardoned at the firſt act of believing. All who are juſtified, are juſtified alike; there is no difference amongſt Believers, as to their juſtification, one is not more juſtified than another, (for every juſtified perſon hath a plenary Remiſſion of his ſins, and the ſame Righteouſneſs of Chriſt imputed) but in Sanctification there is difference amongſt Believers. Every one is not ſanctified alike, for ſome are ſtronger and higher, and others are weaker and lower in grace: As ſoon as any are made Believers in Chriſt, all the ſins which they have committed in time paſt, and all the ſins which they are guilty of, as to the time preſent, they are actually pardoned unto them in general, and in particular. Now that all the ſins of a Believer are pardoned at once, and actually unto them, may be thus demonſtrated.

Act. 13. 39.

1 *Cor.* 12. 19, 14. 1 *Joh* 2. 12, 13, 14

First: All phraſes in Scripture imply thus much, *Eſa.* 43. 25. *I, even I am he, which blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy ſins,* Jer. 31. 34. *I will forgive their Iniquity, and I will remember their ſin no more,* Jer. 33. 8. *And I will pardon all their Iniquities whereby they have ſinned, and whereby they have Tranſgreſſed againſt me,* Ezek. 18. 22. *All his Tranſgreſſions, that he hath committed, they ſhall not be mentioned*

unto him, Heb. 8. 12. *I will be merciful unto their Unrighteousness, and their sins, and their Iniquities I will remember no more*; ergo, all is pardoned at once. But

2. At a sinners first Conversion his sins are truly and perfectly pardoned 1. All as to final already past 2. All as to the state of Remission; they had a perfect right to the pardon of all their sins past, present, and to come, though not an equal investure.

Secondly: That Remission of sins that leaves no Condemnation to the party offending, is the Remission of all sins; for if there were any sin remaining, a man is still in the state of Condemnation; but Justification leaves no Condemnation; *Romans* 8. 1. verf. *There is no Condemnation to them that are in Christ Jesus,* and ver 33. *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth*; and ver. 38, 39. *Nor things present, nor things to come, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord*; and Joh. 5. 24. *He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into Condemnation, but is passed from death to life:* ergo, all sins are pardoned at once, or else they were in a state of Condemnation, *&c.* Thus you see it evident, that there is no Condemnation to them that are in Christ Jesus; therefore there is full remission of all sins to the soul at the first act of believing. But

3. Thirdly: A Believer (even when he sinneth) is still united to Christ, *Joh.* 15. 1. 6. *Joh.* 17. 21, 22, 23. 1 *Cor.* 6. 17. *And he is still Cloathed with the Righteousness of Christ which covers all his sins, and discharged him from them, so that no guilt can redound to him,* Isa 61. 10. Jer. 23. 6. 1 Cor. 1. 30. Phil. 3. 9. *&c.* But

4. Fourthly: A Believer is not to fear Curse, or Hell, at all, which yet he might do if all his sins were not pardoned at once; but some of his new sins were for a while unpardoned, &c. But

5. Fifthly: Our Lord Jesus Christ, by once suffering, suffered for all the sins of the Elect, past, present, and to come; the infinite wrath of God, the Father, fell on him for all the sins of the chosen of God, *Isa.* 53. 9. *Heb.* 12. 14. chap. 10. 9, 10, 12, 14. If Christ had suffered for ten thousand worlds, he could have suffered no more than he did; for he suffered the whole infinite wrath of God the Father; the wrath

wrath of God was infinite wrath, & the ſufferings of Chriſt were infinite ſufferings; *ergo*, Look as *Adam*'s ſin was enough to infect a thouſand worlds, ſo our Saviours merits are ſufficient to ſave a thouſand worlds; thoſe ſufferings that he ſuffered for ſins paſt, are ſufficient to ſatisfie for ſins preſent, and to come. That all the ſins of Gods people (in their abſolute number, from firſt to laſt) were laid upon Chriſt, who in the days of his ſufferings, did meritoriouſly purchaſe perfect remiſſion of all their ſins; to be applyed in future times to them, and by them is moſt certain. But *Iſa.* 53. 5, 6.

Sixthly: Repentance is not at all required for our juſtification (where our pardon is only to be found) but only Faith; therefore pardon of ſin is not ſuſpended, until we repent of our ſins. But 6.

Seventhly: If the Remiſſion of all ſins be not at once, it is either becauſe my faith cannot lay hold on it, or becauſe there is ſome hinderances in the way: But a man by the hand of faith, may lay hold on all the merits of Chriſt, and the word reveals the pardon of all; and the Sacrament of the Lords Supper ſeals and confirms the pardon of all; and there is no danger nor inconvenience that attends this aſſertion, for it puts the higheſt obligation imaginable upon the ſoul, as to fear and obedience, *Pſal.* 130. 3. *v. If thou, Lord, ſhouldeſt mark Iniquities? O Lord, who ſhall ſtand*, ver. 4. *But there is forgiveneſs with thee, that thou mayeſt be feared.* Forgiveneſs makes not a Chriſtian bold with ſin, but fearful of ſin, and careful to obey, as Chriſtians find in their daily experience: By this Argument it appears clear, that the forgiveneſs of all ſins is made to the ſoul at once, at the firſt act of Believing. But 7.

Eighthly: If new ſins were not pardoned until you do repent, then we ſhould be left to an uncertainty whiles our ſins be pardoned, or when they will be pardoned; *for it may be long ere we repent*, as you ſee in *David*, who lay long under the guilt of Murther and Adultery before he repented; and you know *Solomon* lay long under ma- 8.

ny high ſins before he repented, &c. and it may be more long ere we do, or can know that we do truly repent of our ſins. But

9. Ninethly: If all ſins were not forgiven at once, then juſtification is not perfect at once, but is more and more increaſed and perfected, as more and more ſins are pardoned, which cannot conſiſt with the true doctrine of juſtification. Certainly, as to the ſtate of juſtification, there is a full and perfect remiſſion of all ſins (conſidered under the differences of time paſt, preſent, and to come) as in the ſtate of Condemnation, there is not any one ſin pardoned, ſo in the eſtate of Juſtification, there is not any one ſin but is pardoned; for the ſtate of Juſtification is oppoſite to all Condemnation, and Curſe, and Wrath. But

10. Tenthly: All agree, that as to Gods eternal decree or purpoſe of forgiveneſs, all the ſins of his people are forgiven. God did not intend to forgive ſome of their ſins, and not the reſt, but an univerſal and full, and compleat forgiveneſs was fixedly purpoſed and reſolved on by God. Forgiveneſs of ſins is a gracious act, or work of God for Chriſt ſake, diſcharging and abſolving, believing and repenting perſons, from the guilt and puniſhment of all their ſins; ſo that God is no longer diſpleaſed with them, nor will he ever remember them any more, nor call them to an account for them, nor condemn them for their ſins, but will look on them, and deal with them as if they had never ſinned, never offended him.

3. Thirdly: Conſider, that at the very moment of a Believers diſſolution, all his ſins are perfectly and fully forgiven; all their ſins are ſo fully and finally forgiven them, that at the very moment of their ſouls going out from the body, there is not one ſin of omiſſion or commiſſion, nor any aggravation, or leaſt circumſtance left ſtanding in the book of Gods remembrance; and this is the true reaſon why there ſhall not be the leaſt mention made of their ſins in their tryal at Chriſts Tribunal, becauſe they were all pardoned fully and finally at the hour of their death; all

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debts were then diſcharged, all ſcores were then croſſed; ſo that in the great day, when the Books ſhall be opened and peruſed, there ſhall not one ſin be found, but all blotted out, and all reckonings made even in the blood of Chriſt.

Indeed, if God ſhould pardon ſome ſins, and not others, he would at the ſame time be a friend and an enemy, and we ſhould be at once both happy and miſerable, which are manifeſt contradictions; beſides, God doth nothing in vain: But it would be in vain for God to pardon ſome ſins, but not all! for as one leak in a Ship, unſtopped, will ſink the Ship; and as one ſore, or one diſeaſe, not healed, nor cured, will kill the body, ſo one ſin unpardoned will deſtroy the ſoul.

Fourthly: God looks not upon thoſe as Sinners, whoſe ſins are pardoned, *Luk.* 7.37. *And behold a Woman in the City which was a ſinner:* A notorious ſinner, a branded ſinnner; mark, it is not ſaid, behold a Woman which is a ſinner, but *behold a Woman which was a ſinner*; to note, that ſinners converted and pardoned, are no longer reputed ſinners. *Behold a Woman which was a ſinner*: look as a man, when he is cleanſed from filth, is as if he had never been defiled; ſo when a Sinner is pardoned, he is in Gods account, as if he had never ſinned. Hence thoſe phraſes in *Cant.* 4. 7. *Thou art all fair my love, and there is no ſpot in thee*, Col. 2. 10. *And ye are compleat in him who is the head of all principality and power*; as though he had ſaid, Becauſe in himſelf he hath the Well-head of Glory and Majeſty, the which becometh ours; in that he is alſo the head of his Church, *Col.* 1. 21. *And you that were ſomtime alienated, and Enemies in your mind, by wicked works, yet now hath he reconciled*, ver. 22. *In the body of his fleſh, through death, to preſent you holy, and unblameable, and unreproveable in his ſight*; that is, by his Righteouſneſs imputed and imparted; *Ephe.* 5. 27. *That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh.* The word preſent, is taken from 4.

the cuſtom of ſolemnizing a Marriage; firſt the Spouſe was woed, and then ſet before her Husband adorned with his Jewels, as *Rebecca* was with *Iſaacs*; *Rev.* 14.5. *And in their mouth was found no guile, for they are without fault, before the Throne of God.* 1. They are without fault by imputation. 2. By inchoation. Hence *Job* is ſaid, *to be a perfect man, Job* 1. And *David to be a man after Gods own heart*; Act. 13. 22. *The forgiven party is now looked upon, and received with that love and favour, as if he had never offended God, and as if God had never been offended by him,* Hoſ. 14. 1, 2, 4. Iſa. 54. 7, 8, 9, 10. *Jer.* 31. 33, 34, 36, 37. *Luk.* 15. 19, 20, 21, 22, 23. Here the ſins of the Prodigal are pardoned, and his Father receives him with ſuch expreſſions of love and familiarity, as if he had never ſinned againſt him; his Father never ſo much as objects any one of all his high ſinnings againſt him. Hence it is that you read of ſuch ſweet, kind, tender, loving, comfortable expreſſions of God towards thoſe whoſe ſins he had pardoned, *Jer.* 31. 16. *Refrain thy voyce from weeping, and thine eyes from tears,* verſe 20. *Is* Ephraim *my dear Son, is he a pleaſant Child?* Math. 9. 2. *Son, be of good cheer, thy ſins are forgiven thee.* The Schools ſay, that the remiſſion of ſins is not only *oblativa mali*, but *collativa boni*, a remotion of guilt, but a collation of good. Look as he that is legally acquitted of Theft, or Murder, is no more reputed a Thief or Murderer; ſo here, *Iſa.* 50. 20. *In thoſe days, and in that time,* ſaith the Lord, *the Iniquity of* Iſrael *ſhall be ſought for, and there ſhall be none; and the ſins of* Judah, *and they ſhall not be found; for I will pardon them whom I reſerve.* Pardoned ſin, is in Gods account no ſin; and the pardoned ſinner in Gods account is no ſinner, as the pardoned debtor is no debtor. Where God hath pardoned a man, there he never looks upon that man as a ſiner, but as a juſt man. Pardon of ſin is an utter abolition of it, as it doth reflect upon the perſon making him guilty, and obliging him actually to condemnation; in this reſpect the pardoned man is as free as if he had never ſinned. Therefore the

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Believer, the Penitent perſon hath infinite cauſe of rejoycing, that God hath perfectly pardoned his ſins, and that he looks upon him no more a ſinner, but as a juſt and righteous perſon. O Sirs, what can the great God do more for your comfort and conſolation; and therefore never entertain any hard thoughts of God, as if he were like thoſe men, who ſay, *they forgive with all their hearts*, and yet retain their ſecret hatred and inward malice as much as ever, but for ever live in the faith of this truth, *viz.* That when God doth pardon ſin, he takes it ſo away, as that the party acquitted is no more looked upon as a ſinner. Now upon this conſideration, what a glorious plea hath every ſincere Chriſtian to make in the day of account. But

Fifthly: Forgiveneſs takes off our obligation to ſuffer eternal puniſhment; ſo that look as a forgiven Debtor is freed from whatſoever penalty his debt did render him liable to; ſo is the forgiven ſinner from the puniſhment it ſelf. In this reſpect *Ariſtotle* ſaith, *To forgive ſin, is not to puniſh it.* And *Auſtin* ſaith, *To forgive ſin, is not to inflict the puniſhment due unto it.* And the Schools ſay, *To remit the ſin, is not to impute the puniſhment.* When a King pardons a Thief, his theft now ſhall not prejudice him. The guilt obliging, is that whereby the ſinner is actually bound to undergoe the puniſhment due to him by the Law, and paſſed on him by the Judge for the breach of it; this is that which by the Schools is called the Extrinſecal guilt of ſin, to diſtinguiſh it from the intrinſecal, which is included in the deordination of the act, and which is inſeparable from the ſin. And if you would know wherein the nature of forgiveneſs, immediately, and primarily conſiſts, it is in the taking off this Obligation, and diſcharging the ſinner from it. Hence it is that the pardoned ſinner is ſaid not to be under the Law; *Rom.* 6. 14. *and not to be under the Curſe*, Gal. 3. 13. *and not to be under the ſentence of Condemnation.* And according to this notion, all Scripture-phraſes are to be conſtrued, by which forgiveneſs is expreſſed. God, *when he for-*

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Rom. 8. 1.

forgives ſin, he is ſaid to cover them, Pſal. 32. 1. Pſal. 85. 2. Rom. 4. 7. *to remember them no more,* Iſa. 43. 25. Jer. 31. 34. Heb. 8. 12. *To caſt them behind his back,* Iſa. 38. 17. *To throw him into the depth of the Sea,* Mica. 7. 19. *To blot them out as a Cloud,* Iſa. 44. 22. *And to turn away his face from them,* Pſal. 51. 9. By all which expreſſions we are not to think that God doth not know ſin, or that God doth not ſee ſin, or that God is not diſpleaſed with ſin, or that God is not diſpleaſed with Believers for their ſins; but that he will not ſo take notice of them, as to enter into judgment with the perſons for them. So that the forgiven ſinner is free from Obligation of the puniſhment as truly, as ſurely, as fully, and as perfectly, as if he had never committed the ſin, but were altogether innocent. In every ſin there are two things conſiderable; Firſt, The offence which is done to God, whereby he is diſpleaſed: Secondly, The Obligation of the man ſo offending him to eternal Condemnation. Now remiſſion of ſin doth wholly lye in the removeing of theſe two; ſo that when God doth Will neither to puniſh, or to be offended with the perſon, then he is ſaid to forgive. It is true, there remains paternal and medicinal Chaſtiſements after ſin is forgiven, but no offence or puniſhment ſtrictly ſo taken: And is not this a noble plea for a Believer to make in the day of account? But

6. Sixthly: Conſider that all the ſins of Believers were laid upon Chriſt their Surety, *Heb.* 7. 21, 22. Whats that? that is, he became bound to God, he became reſponſible to him for all their ſins, for all that God in juſtice could charge upon them, and demand for ſatisfaction, *Iſa.* 53. 5, 6. *Our Salvation was laid upon one that is mighty,* Pſal. 89. 19. Iſa. 63. 1. *As* Judah *became a Surety to* Jacob *for* Benjamin, *he engaged himſelf to his Father, I will be Surety for him, of my hand ſhalt thou require him; if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever,* Gen. 43. 9. Herein he was a Type of Chriſt (that came of him) who is both our Surety to God for the diſcharge of our debt and duty,

duty, and Gods Surety to us for the performance of his Promiſes. *Father*, ſaith Chriſt, *I will take upon me all the ſins of thy people; I will be bound to anſwer for them; I will Sacrifice my ſelf for them; at my hands do thou require ſatisfaction for their ſins, and a full compenſation unto thy juſtice; I will dye, I will lay down my life, I will make my ſoul an offering for ſins; I will become a Curſe, I will endure thy Wrath.* O what unſpeakable comfort is this, that there is a Chriſt to anſwer for that which we could never anſwer; Chriſt is a Surety in way of ſatisfaction, undertaking for the Debts, the Treſpaſſes, the Sins of his Elect; in this reſpect it is that Chriſt is moſt properly called a Surety, in regard of his taking upon him the ſins of his Elect, and undertaking to anſwer and make ſatisfaction unto the juſtice of God for them. Chriſt interpoſeth himſelf betwixt the wrath of God and his people, undertaking to ſatisfie their debts, and ſo to reconcile them unto God. Chriſt had nothing of his own to be Condemned for; nothing of his own to be acquitted from; He was Condemned to pay your Debt, as your Surety, and therefore you cannot be Condemned too; He was acquitted from it being paid as your Surety, and therefore you cannot but be acquitted too. He appeared the firſt time with your ſin to his Condemnation, He ſhall appear the ſecond time without your ſin, unto your Salvation, *Heb.* 9. 28. God the Father ſays to Chriſt, *Son, if you would have poor Sinners pardoned, you muſt take their Debts upon your ſelf, you muſt be their Surety, and you muſt enter into Bonds to pay every farthing of that Debt poor Sinners owe; you muſt pay all if you will undertake for them; for I will never come upon them for it, but on you.* Certainly theſe were ſome of thoſe tranſactions that were between God the Father, and God the Son from all Eternity, about the pardoning of poor ſinners; *If ever thy ſins be pardoned, Chriſt muſt take thy Debts upon Himſelf, and be thy Surety*, 2 Cor. 5. 21. *He made him to be ſin for us that knew no ſin.* Chriſt was made ſin for us; 1. By way of imputation, *for our ſins were made to meet upon him*, as

that Evangelical Prophet hath it, *Iſa.* 53. 6. And ſecondly by Reputation, *for he was reckoned among Malefactors,* ver. 12. The way of pardon is by a tranſlation of all our ſins upon Chriſt, it is by charging them all upon Chriſts ſcore. That is a great expreſſion of *Nathan* to *David*; *The Lord hath put away thy ſin*: But the Original runs thus, *The Lord hath made thy ſins to paſs over*; that is, to paſs over from thee to his Son; he hath laid them to his charge.

2 *Sam* 12. 13.

Now Chriſt hath diſcharged all his Peoples Debts and Bonds. There is a two-fold debt which lay upon us, one was the debt of Obedience unto the Law; and this Chriſt did pay by *fulfilling all Righteouſneſs,* Math. 3. 15. The other was the debt of puniſhment, for our tranſgreſſions; and this debt Chriſt diſcharged by his Death on the Croſs, *Iſa.* 53. 4, 10, 12. *and by being made a Curſe for us, to redeem us from the Curſe*, Gal. 3. 13. Hence it is, that we are ſaid to be bought with a price, 1 *Cor.* 6. 20. chap. 7. 23. and that Chriſt is called our *Ranſom.* Lutron. *Math.* 20. 28. and *Antilutron*, 1 Tim. 2. 6. The words do ſignifie a valuable price laid down for anothers Ranſom. The Blood of Chriſt (the Son of God) was a valuable price, a ſufficient price; it was as much as would take off all Enmities, and take away all Sin, and to ſatisfie Divine Juſtice, and indeed ſo it did; and therefore you read, *That in his blood we have Redemption, even the forgiveneſs of our ſins*, Epheſ. 1. 7. Col. 1. 14, 20. and his death was ſuch a full compenſation to divine Juſtice, that the Apoſtle makes a challenge to all, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods Elect*, and *verſ.* 34. *Who is he that Condemneth, it is Chriſt that dyed.* As if he had ſaid, Chriſt hath ſatisfied and diſcharged all. The Greek word *Antilutron* is of ſpecial Emphaſis: The vulgar Latine renders it *Redemptionem*, Redemption; *Beza Redemptionis precium*, a price of Redemption; but neither of them fully expreſſing the force of the word, which properly ſignifieth a counter-price, when one doth undergoe in the room of another, that which he ſhould have under-

undergone in his own perſon. As when one yields himſelf a Captive for the Redeeming of another out of Captivity; or giveth his own life for the ſaving of anothers. There were ſuch Sureties among the Greeks, as gave life for life, body for body; and in this ſence the Apoſtle is to be underſtood, when he ſaith, *that Chriſt gave himſelf ἀντίλυτρον*, a Ranſom, a counter-price, paying a price for his people. Chriſt hath laid down a price for all Believers; *they are his dear bought Ones, they are his choyce redeemed Ones*, Iſa. 51. 11. Chriſt gave himſelf *Antilutron*, a counter-price, a Ranſom, ſubmitting himſelf to the like puniſhment that his redeemed Ones ſhould have undergone. Chriſt, to deliver his Elect from the Curſe of the Law, did ſubject himſelf to that ſame Curſe of the Law, under which all man-kind lay. Jeſus Chriſt was a true Surety, one that gave his life for the life of others, as the Apoſtle ſaith of *Caſtor* and *Pollux*, that the one redeemed the others life with his own death. So did the Lord Jeſus, he became ſuch a Surety for his Elect, giving himſelf an *Antilutron*, a Ranſom for them, *Joh.* 6. 51. *Tit.* 2. 14. 1 *Pet.* 1. 18. *Rev.* 1. 5. chap. 5. 9. O what comfort is this unto us to have ſuch a Jeſus, who himſelf bare our ſins, even all our ſins, left not one unſatisfied for! laid down a full ranſom, a full price, ſuch an expiatory Sacrifice, as that now we are out of the hands of Juſtice, and Wrath, and Death, and Curſe, and Hell, and are reconciled, and made near by the Blood of the everlaſting Covenant, the Blood of Chriſt (as the Scripture ſpeaks) *is the Blood of God*, Act. 20. 28. So that there is not only ſatisfaction, but merit in his Blood; there is more in Chriſts Blood than meer payment or ſatisfaction; there was merit alſo in it, to acquire and procure, and purchaſe all ſpiritual good, and all eternal good; for the people of God, not only immunities from ſin, Death, Wrath, Curſe, Hell, *&c.* but priviledges and dignities of Sons and Heirs; yea, all Grace, and all Love, and all Peace, and all Glory; even that glorious Inheritance purchaſed by his Blood, *Epheſ.* 1. 14.

Remember this once for all, that in justification our debts are charged upon Christ, they go upon his accounts; you know that in sin, there is the vicious and staining quality of it, and there is the resulting guilt of it, which is the obligation of a Sinner over to the Judgment Seat of God to answer for it. Now this guilt (in which lies our debt) this is charged upon Christ. Therefore (saith the Apostle) *God was in Christ, reconciling the World to himself, not imputing their Trespasses unto them,* 2 Cor. 5. 19. *And hath made him to be sin for us, who knew no sin,* ver. 21. You know in Law, the Wifes Debts are charged upon the Husband; and if the Debtor be disabled, than the Creditor sues the Surety. *Fide jussor,* or Surety and Debitor, in Law, are reputed as one person. Now Christ is our *Fide jussor, He is made sin for us*, saith the Apostle; *for us,* that is in our stead. A Surety for us, one who puts our scores on his accounts, our burden on his shoulders; so saith that Princely Prophet *Isaiah, Isa.* 53. ℣. 5. *He hath born our griefs, and carried our sorrows*; how so? *He was wounded for our transgressions; he was bruised for our iniquities*; that is, he stood in our stead, he took upon him the answering of our sins, the satisfying of our debts, the clearing of our guilt; and therefore was it, that he was so bruised, *&c.*

You remember the scape-Goat, upon his Head, all the Iniquities of the Children of *Israel*, and all their transgressions in all their sins were confessed and put; *And the Goat did bear upon him all their Iniquities,* Lev. 16. 21, 22. What is the meaning of this? Surely Jesus Christ, upon whom our sins were laid, and who alone died for the ungodly, *Rom. 5. 6. and bear our burdens away.* Therefore the Believer in the sence of guilt should run unto Christ, and offer up his Blood unto the Father, and say, *Lord it is true, I owe Thee so much, yet Father forgive me; remember that thine own Son was my Ransom, his Blood was the price, he was my Surety, and undertook to answer for my sins; I beseech thee accept of his Attonement, for he is my Surety, my Redemption: Thou must be satisfied; but*

Christ

Chriſt hath ſatisfied thee, not for himſelf; what ſins had he of his own? but for me, they were my debts which he ſatisfied for; and look over thy book, and thou ſhalt find it ſo; for thou haſt ſaid, *He was made ſin for us, and that he was wounded for our tranſgreſſions.* Now what a ſingular ſupport, what an admirable comfort is this, that we our ſelves are not to make up our accounts and reckonings; but that Chriſt hath cleared all accounts and reckonings between God and us. Therefore it is ſaid, *That in his blood we have Redemption, even the forgiveneſs of ſins*, Eph. 1. 7.

Queſt. *Whether it were not againſt the juſtice of God, that Chriſt, who was in himſelf innocent (without all ſin; a Lamb without a ſpot) ſhould bear and endure all theſe puniſhments for us who were the offending, and guilty, and obnoxious perſons only:* Or if you pleaſe thus, Q.

Whether God was not unjuſt, to give his Son Jeſus Chriſt to be our Surety, and Mediator, and Redeemer, and Saviour? for as much as Chriſt could not be any one of theſe, for, and unto us, but by a willing ſuſception of our ſins upon himſelf, to be for them reſponſible unto the juſtice of God, in ſuffering thoſe puniſhments which were due for our ſins. Q.

I ſhall ſpeak a few words to this main Queſtion. I ſay then, that it is not always, and in all caſes unjuſt; but it is ſomtimes, and in ſome caſes very juſt to puniſh one who is himſelf Innocent; for him, or thoſe, who are the nocent, and guilty; *Grotius* in his Book, *de ſatisfactione*, gives divers inſtances; but *I* ſhall mention only two.

Firſt: In caſe of Conjunction where the innocent party, and the nocent party do become legally one party; and therefore, if a Man Marries a Woman indebted, he thereupon becomes obnoxious to pay her debts, although abſolutely conſidered, he was not obnoxious thereunto. But

Secondly: In caſe of Surety-ſhip, where a perſon knowing the weak and inſufficient condition of another, doth yet voluntarily put forth himſelf, and will be bound to the Creditor for him, as his Surety to anſwer for him;

by reaſon of which Surety-ſhip the Creditor may come upon him, and deal with him, as he might have dealt with the principal Debtor himſelf; and this courſe we do ordinarily take with Sureties for the recovery of our right, without any violation of juſtice. Now both theſe are exactly applicable to the buſineſs in hand; for Jeſus Chriſt was pleaſed to Marry our Nature unto himſelf; he did partake of our fleſh and blood, and became man, and one with us: And beſides that, he did both by the Will of his Father, and his own free conſent, become our Surety, and was content to ſtand in our ſtead or room, ſo as to be made ſin and curſe for us, (that is) to have all our debts and ſorrows, all our ſins and puniſhments laid upon him; and did engage himſelf to ſatisfie God, by bearing and ſuffering, what we ſhould have born and ſuffered. And therefore, although Jeſus Chriſt (abſolutely conſidered in himſelf) was innocent, and had no ſin inherent in himſelf, which therefore might make him lyable to Death, and Wrath, and Curſe; yet by becoming one with us, and ſuſtaining the office of our Surety, our ſins were laid on him; and our ſins being laid upon him, he made himſelf (therefore) obnoxious, (and that juſtly) to all thoſe puniſhments which he did ſuffer for our ſins. I do confeſs, that had Chriſt been unwilling, and forced into this Surety-ſhip, or had any detriment, or prejudice riſen to any party concerned in this tranſaction, than ſome complaint might have been made concerning the Juſtice of God. But

1. Firſt: There was a willingneſs on all ſides for the paſſive work of Chriſt; Firſt, God the Father (who was the offended party) he was willing, which Chriſt aſſures us of, when he ſaid (*Thy Will be done,*) Math. 26. 42. Act. 4. 25, 26, 27, 28.) Secondly, We poor Sinners (who are the offending party) are willing. We accept of this gracious and wonderful Redemption, and bleſs the Lord, who ſo loved us, as to give his Son for us. And thirdly, Jeſus Chriſt was willing to ſuffer for us; *Behold I come*, Pſal. 40. 7. *And ſhall I not drink of the Cup which*

which my Father hath given me to drink, Joh. 18. 11. *I have a Baptiſme to be Baptiſed with, and how am I ſtraitned till it be accompliſhed*, Luk. 12. 50. He calls the death of his Croſs a Baptiſme, partly becauſe it was a certain immerſion into extream calamities, into which he was caſt; and partly, becauſe in the Croſs, He was ſo to be ſprinkled in his own Blood, as if he had been drowned and Baptiſed in it; the Greek word συνέχομαι, that is here rendred ſtrained, ſignifies to be pained, preſſed, or pent up, not with ſuch a grief as made him unwilling to come to it, but with ſuch as made him deſire that it were once over. *There ſeems* (ſaith *Grotius*) *to be a ſimilitude implyed in the Original word, taken from a Woman with Child, which is ſo afraid of her bringing forth, that yet ſhe would fain be eaſed of her burden*, Joh. 10. 11. *I am the good Shepherd*: The good Shepherd giveth his life for the Sheep; Chriſt is that good Shepherd by an excellency, that held not his life dear for his Sheeps ſafety, *ver.* 15. *I lay down my life for the Sheep*, verſ. 17. *Therefore doth my Father love me, becauſe I lay down my life*; verſ. 18. *No man taketh it from me, but I lay it down of my ſelf.* A neceſſity there was of our Saviours death, but it was a neceſſity of immutability (becauſe God had decreed it, *Act.* 2. 23.) not of coaction; *He laid down his life freely, He dyed willingly.* But

Secondly: No parties whatſoever were prejudiced or loſt by it; we loſt nothing by it, for we are ſaved by his death, and reconciled by his death, and Chriſt loſt nothing by it; ought not Chriſt to have ſuffered theſe things, and enter into his glory? *Luk.* 24. 26. *The Captain of our Salvation is made perfect through ſufferings*, Heb. 2. 10. *You may ſee Chriſts glorious Rewards for his ſufferings in that*, Iſa. 53. 10, 11, 12. *And God the Father loſt nothing by it, for he is glorified by it; I have glorified thee on Earth, I have finiſhed the work which thou gaveſt me to do*, Joh. 17. 4. Yea, he is fully ſatisfied and repaired again in all the honour which he loſt by our ſinning: I ſay he is now fully repaired again by the ſufferings 2.

of

of Christ, in which he found a price sufficient, and a Ransom, and enough to make peace for ever. In the day of account, a Christians great plea is, that Christ has been his Surety, and paid his debts, and made up his accounts for him.

Eccles. 11. 9. cap. 12. 14. *Matth.* 12. 36. cap. 18. 23. *Luke* 16. 3. *Rom.* 14. 10. 2 *Cor.* 5. 10. *Heb.* 9. 27. cap. 13. 17. 1 *Pet.* 4. 5.

Now from what has been said last, a Christian may form up this second plea to the ten Scriptures in the Margent, that refer either to the general Judgment, or to the particular Judgment that will pass upon every Christian immediately after death. O blessed Lord! upon my first believing and closing with Jesus Christ, thou didst justifie me in the Court of glory, from all my sins, both as to guilt and punishment. Upon my first act of believing, thou didst pardon all my sins, thou didst forgive all my iniquities, thou did'st blot out all my transgressions; and as upon my first believing, thou didst give me the Remission of all my sins, so upon my first believing thou did'st free me from a state of Condemnation, and interest me in the great Salvation. Upon my first believing, I was united to Jesus Christ, and I was cloathed with the Righteousness of Christ, which covered all my sins, and discharged me from all my transgressions; & remember, O Lord, that at the very moment of my dissolution thou did'st really, perfectly, universally, and finally forgive all my sins; every debt that moment was discharged, and every Score that moment was crossed, and every Bill and Bond that moment was cancelled; so that there was not left in the book of thy remembrance one sin, no not the least sin standing upon Record against my soul: And besides all this, thou knowest, O Lord, that all my sins were laid upon Christ my Surety, and that he became responsible for them all; he did dye, he did lay down his life, he did make his soul an offering for my sins, he did become a curse, he did endure thy infinite wrath, he did give compleat satisfaction, and a full compensation unto thy Justice for all my sins, debts, trespasses: This is my plea, O Lord! and by this plea I shall stand: *Well*, saith the Lord, *I allow of this plea, I accept of this plea, as just, honou-*

Rom. 8. 1. *Heb.* 2 3.

Heb. 7. 21. 22.

honourable, and righteous, Enter thou into the joy of thy Lord. But

Seventhly: Conſider, that what ever we are bound to do, or to ſuffer by the Law of God; all that did Chriſt do, and ſuffer for us, as being our Surety and Mediator. Now the Law of God hath a double challenge or demand upon us; one is of active obedience, in fulfilling what it requires; the other is of paſſive obedience, in ſuffering that puniſhment which lies upon us, for the tranſgreſſion of it, in doing what it forbids. For as we are Created by God, we did owe unto him all obedience which he required; and as we ſinned againſt God, we did owe unto him a ſuffering of all that puniſhment which he threatned, and we being fallen by tranſgreſſion, can neither pay the one debt, nor yet the other; we cannot do all that the Law requires. (Nay of our ſelves we can do nothing,) neither can we ſuffer, as to ſatisfie God in his Juſtice wronged by us, or to recover our ſelves into life and favour again; and therefore Jeſus Chriſt, (who was God made man) did become our Surety, and ſtood in our ſtead, or room; and he did perform what we ſhould, but could not perform; and he did bear our ſins and our ſorrows; he did ſuffer and bear for us, what we our ſelves ſhould have born and ſuffered; whereby he did fully ſatisfie the juſtice of God, and made our peace, and purchaſed life and happineſs for us. Let me a little more clearly and fully open this great truth in theſe few particulars.

First: Jeſus Chriſt did perform that active obedience unto the Law of God, which we ſhould (but by reaſon of ſin) could not perform; in which reſpect he is ſaid, *Gal.* 4. 4. *To be made under the Law, that he might redeem them that were under the Law*; So far was Chriſt under the Law, as to redeem them that were under the Law. But redeem them that were under the Law, he could not, unleſs by diſcharging the bonds of the Law in force upon us; and all thoſe bonds could not be, and were not diſcharged, unleſs a perfect righteouſneſs had been preſent- 1.

ed (on our behalf, who were under the Law) to fulfill the Law. Now there is a two-fold Righteousness necessary to the actual fulfilling of the Law; one is an internal Righteousness of the Nature of man; the other is an external Righteousness of the Life or works of man: both of these do the Law require. The former, *Thou shalt love the Lord thy God with all thy heart*, &c. which is the sum of the first Table: *And thou shalt love thy Neighbour as thy self*, which is the sum of the second Table: the latter, *Do this and live*, Levit. 18. 5. *He that continueth not in all things, which are written in the book of the Law, to do them, is Cursed*, Gal. 3. 10. Now both these Righteousnesses were found in Christ; First, the internal, *Heb.* 7. 26. *He was holy, harmless, undefiled, separated from sinners*, chap. 9. 14. *And offered himself without spot to God*, 2 Cor. 5. 21. *He knew no sin.* Secondly, External, 1 *Pet.* 2. 22. *He did no sin, neither was guile found in his mouth*, Joh. 17. 4 *I have finished the work which thou gavest me to do*, Math. 3. 15. *He must fulfill all Righteousness*, Rom. 10. 4. *Christ is the end of the Law, for Righteousness to every one that believeth.* Now concerning Christs active obedience, to the Law of God these things are considerable in it.

1. First: The universality of it, he did whatsoever his Father required, and left nothing of his Fathers will undone; he kept the whole Law, and offended not in one point. What ever was required of us, by vertue of any Law, that he did, and fulfilled. Hence he is said to be made under the Law, *Gal.* 4. 4. Subject, or obnoxious to it, to all the precepts or commands of it. Christ was so made under the Law, as those were under the Law, whom he was to Redeem. Now we were under the Law, not only as obnoxious to its penalties, but as bound to all the duties of it; that this is our being under the Law, is evident by that of the Apostle, *Gal.* 4. 21. *Tell me, ye that desire to be under the Law*; surely it was not the penalty of the Law they desired to be under, but to be under it in respect of obedience; so *Math.* 3. 15. Here Christ

Christ tell you, *That it became him to fulfil all Righteousness,* πᾶσαν δικαιοσύνην, all manner of Righteousness whatsoever; that is, every thing that God required, as is evident from the Application of that general Oxiome to the Baptisme of *John*. But

Secondly: The exactness and perfection of it. He kept the whole Law exactly; as he was not wanting in matter, so he did not fail in the manner of performing his Fathers Will; there was no defects, nothing lacking in his obedience; he did all things well, what we are pressing towards, and reaching forth unto, he attained; he was perfect in every good work, and stood compleat in the whole will of his Father. And hence it is, that it is Recorded of him, that he was without sin, knew no sin, did no sin, which could not be if he had failed in any thing. But 2.

Thirdly: The constancy of it. Christ did not obey by fits, but constantly; though we cannot, yet he continued in all things which are written in the book of the Law, to do them. This Righteous One held on his way, he did not fail, nor was he discouraged; yea, when persecution and tribulation did arise against him, because of his doing the Will of his Father, he was not offended, but did always do the things which pleased his Father, as he told the Jews, *Joh.* 8. 29. 3.

Fourthly: The delight that he took *in doing the Will of his Father,* Psal. 40. 8. *I delight to do thy Will, O my God; yea, thy Law is within my heart* (or in the mid'st of my bowels, as the *Hebrew* runs,) by the Law of God we are to understand all the Commandements of God; there is not one Command which Christ did not delight to do. Christs obedience was without murmuring or grudging; his Fathers Commandements were not grievous to him; he tells his Disciples, *that it was his meat to do the Will of him that sent him, and to finish his work,* John 4. 34. But 4.

Fifthly: The vertue and efficacy of it, for his obedience, his righteousness never returns to him void, but it 5.

always accomplishes that which he pleases, and prospers in the thing whereto he ordains it, and that is the making others Righteous, according to that of the Apostle, *Rom.* 5. 19. *For as by one mans disobedience, many were made sinners; so by the disobedience of one, shall many be made Righteous,* 2 Cor. 5. 21. *God made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him*; and accordingly we are, *for of God he is made unto us Righteousness,* 1 Cor. 1. 30.

The perfect, compleat Obedience of Christ to the Law, is certainly reckoned to us; that is an everlasting truth: *If thou wilt enter into life, keep the Commandements,* Math. 19. 17. The Commandements must be kept either by our selves, or by our Surety, or there is no entering into life; Christ did obey the Law, not for himself, but for us, and in our stead, *Rom.* 5. 18, 19. *By the Righteousness of one, the free-gift came upon all men unto justification of life; By the Obedience of one, many shall be made Righteous.* By his Obedience to the Law, we are made Righteous; Christs Obedience is reckoned to us for Righteousness. Christ, by his Obedience to the Royal Law, is made Righteousness to us, 1 *Cor.* 1. 30. We are saved by that perfect Obedience, which Christ, when he was in this world, yeelded to the blessed Law of God. Mark, what ever Christ did as Mediator, he did it for those whose Mediator he was; or in whose stead, and for whose good he executed the Office of a Mediator before God; this the Holy Ghost witnesseth, *Rom.* 8. 3, 4. What the Law could not do, in that it was weak, through the flesh. God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us. The word Likeness, is not simply to be referred to flesh, but to sinful flesh, as *Basil* well observes; for Christ was like unto us in all things, sin only excepted: If with our justification from sin, there be joyned that active Obedience of Christ, which is imputed to us, We are just before God, according to that perfect form which the Law requireth.

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Because we could not in this condition of weakness, whereinto we are cast by sin, come to God, and be freed from Condemnation by the Law, God sent Christ as a Mediator to do, and suffer what ever the Law required at our hands; for that end and purpose, that we might not be condemned, but accepted of God. It was all to this end, that the Righteousness of the Law might be fulfilled in us; that is, which the Law required of us, consisting in duties of obedience, this Christ performed for us: This expression of the Apostle, *God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh*; if you will add to it that of *Gal.* 4. 4. *That he was so sent forth, as that he was* γενόμενον ὑπὸ νόμου, *made under the Law*; that is, obnoxious to it, to yield all the obedience that it doth require, compares the whole of what Christ did, or suffered; and all this, the Holy Ghost tells us, was for us, *vers.* 4. *He that made the Law as God, was made under the Law as God-Man*, whereby both the obligations of the Law fell upon him, 1. *Pœnal.* 2. *Præceptive.* First, The pœnal Obligation to undergoe the Curse, and so to satisfie Divine Justice. Secondly, The præceptive Obligation, to fulfil all Righteousness, *Math.* 3. 15. This Obligation he fulfilled by doing, the other by Dying; Mark, this double Obligation could not have befallen the Lord Jesus Christ, upon any natural account of his own, but upon his Mediatory account only, as he voluntarily became the Surety of this New and better Covenant, *Heb.* 7. 22. so that the fruit and benefit of Christs voluntary subjection to the Law, redoundeth not at all to himself, *but unto the persons which were given him of the Father*, Joh. 17. *whose Sponsor he became*; for their sakes he underwent the pœnal Obligation of the Law, that it might do them no harm, *He being made a Curse for us*, Gal. 3. 13. and for their sakes he fulfilled the præceptive Obligation of the Law; *do this, that so the Law might do them good.* This the Evangelical Apostle clearly asserts, *Christ is the end of the Law for Righteousness, to every one that believeth*, Romans 10. 4. *Christ is the end of the*

Law, τέλος, what end? why *finis perfectionis*, the perfection and accomplishment of the Law; he is the end of the Law for Righteousness; that is, to the end, that by Christ, his active obedience, God might have his perfect Law perfectly kept, that so there might be a Righteousness extant in the humane nature, every way adæquate to the perfection of the Law: And who must wear this Garment of Righteousness, when Christ hath finished it? Surely the Believer, who wanted a Righteousness of his own; for so it follows, for Righteousness to every one that believeth; that is, that every poor naked Sinner, believing in Jesus Christ, might have a Righteousness; wherein being found, he might appear at Gods Tribunal, but his nakedness not appears. But as *Jacob* in the Garment of his Elder Brother *Esau*, so the Believer in the Garment of his Elder Brother Jesus, might inherit the blessing, even the great blessing of Justification.

The only matter of mans Righteousness, since the fall of *Adam*, wherein he can appear with comfort before the justice of God; and consequently, whereby alone, he can be justified in his sight, is the obdience and sufferings of Jesus Christ, the Righteousness of the Mediator; there is not any other way imaginable, how the Justice of God may be satisfied, and we may have our sins pardoned in a way of justice, but by the Righteousness of the Son of God, and therefore is his name *Jehovah*, *Tridkennu The Lord our Righteousness*, Jer. 23. 6. This is his name; that is, this is the prerogative of the Lord Jesus, a matter that appertains to him alone, *to be able to bring in an everlasting Righteousness, and to make reconciliation for Iniquity*, Dan. 9. 24. It is by Christ alone, *That they who believe, are justified from all things, from which they cannot be justified by the Law of* Moses, *Act.* 13. 39.

Now from the active obedience of Christ, a sincere Christian may form up this third plea as to the ten Scriptures in the Margent, that refer either to the general judgment, or to the particular judgment that will pass upon every Christian immediately after death. O! blessed God, thou

Eccles. 11 9. cap 12. 14
Matth. 11. 14. cap. 18. 23.
Luk. 16. 3.
Rom. 11. 10.
2 *Cor* 5 10.
Heb 9. 27. cap. 13. 17.
1 *Pet.* 4. 5.

thou knowest that Jesus Christ, as my Surety, did perform all that active obedience unto thy holy and righteous Law that I should have performed; but by reason of the in-dwelling power of sin, and of the vexing and molesting power of sin, and of the captivating power of sin, could not. There was in Christ an habitual righteousness, a conformity of his nature to the holiness of the Law; for he is a Lamb without spot and blemish; the Law could never have required so much righteousness as is to be found in him; and as for practical righteousness, there was never any aberration in his thoughts, words, or deeds. The Prince of this world cometh, and hath nothing in me. The Apostle tells us, *That we are made the Righteousness of God in him*; he doth emphatically add that clause, ἐν αὐτῷ in him, that he may take away all conceit of inherence in us, and establish the Doctrine of imputation: As Christ is made sin in us by imputation, so we are made righteousness in him by the same way. *Augustines* place which *Beza* cites is a most full Commentary; *God the Father* (saith he) *made him to be sin, who knew no sin, that we might be the Righteousness of God, not our own; and in him, that is in Christ, not in our selves; and being thus justified, we are so Righteous, as if we were Righteousness it self.* O! holy God, Christ my Surety hath universally kept thy Royal Law, he hath not offended in any one point; yea, he hath exactly and perfectly kept the whole Law of God, he stood compleat in the whole will of the Father; his active obedience was so full, so perfect, and so adæquate to all the Laws, demands, that the Law could not but say, *I have enough, I am fully satisfied; I have found a Ransom, I can ask no more.* Neither was the obedience of Christ fickle or transient, but permanent and constant; it was his delight, his meat and drink; yea, his Heaven to be still a doing the will of his Father. Assuredly; whilst our Lord Jesus Christ was in this world, he did in his own person fully obey the Law; he did in his own person perfectly conform to all the holy, just, and righteous commands of the Law. Now this his most perfect and compleat obedi-

1 *Pet.* 1. 19.

Heb. 7. 26.

John 14. 30.

2 *Cor.* 5. 21.

Joh. 4. 33, 34.

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ence to the Law, is made over to all his Members, to all Believers, to all sincere Christians; it is reckoned to them, it is imputed to them, as if they themselves, in their own persons had performed it. All sound Believers being in Christ, as their head and Surety, the Laws righteousness is fulfilled in them legally, and imputively, though it be not fulfilled in them formally, subjectively, inherently, or personally sutable to that of the Apostle, *That the Righteousness of the Law might be fulfilled in us*; mark, not by us, but in us; for Christ in our Nature hath fulfilled the right of the Law, and therefore in us, because of our communion with him, and our ingrafting into him, God hath condemned sin in the flesh of his Son, that, all that which the Law by a right could require of us, might be performed by him for us; so as if we our selves, had in our own persons performed the same. The Law must have its right before a Sinner can be saved; we cannot of our selves fulfil the right of it: But here's the comfort, Christ our Surety hath fulfilled it in us, and we have fulfilled it in him. Certainly, whatsoever Christ did concerning the Law, is ours by imputation, so fully, as if our selves had done it. *Do's the Law require obedience?* saith Christ, *I will give it. Do's the Law threaten Curses?* saith Christ, *they shall be borne. The precept of the Law*, saith Christ, *shall be kept, and the promises received, and the punishments endured, that poor Sinners may be saved.* Our Righteousness and Title to eternal life do indispensably depend upon the imputation of Christs active obedience to us; there must be a perfect obeying of the Law, as the condition of life, either by the Sinner himself, or by his Surety, or else no life, which doth sufficiently evince the absolute necessity of the imputation of Christs active obedience to us; the Sinner himself being altogether unable to fulfil the Law, that he may stand Righteous before the great and glorious God. Christs fulfilling of it must necessarily be imputed to him in order to righteousness. There are two great things which Jesus Christ did undertake for his redeemed ones; the one was to make full satisfaction to Di-

Rom 8 4. *Δικαίωμα*, which *Beza* well renders, *Ut jus legis*, that the right of the Law might be fulfilled in us.

Matth 3 15. cap. 5, 17, 18,

Divine Justice for all their sins. Now this he did by his Blood and Death, the other was to yield most absolute conformity to the Law of God, both in nature and life; by the one, he has freed all his Redeemed ones from Hell, and by the other he has qualified all his Redeemed ones from Heaven. This is my Plea O Lord, and by this plea I shall stand. *Well*, saith the Lord, *I accept of this plea as honourable, just, and righteous, Enter thou into the joy of thy Lord.*

Secondly: As Jesus Christ did for us, perform all that active obedience which the Law of God required; so he did also suffer all those punishments which we had deserved by the transgression of the Law of God, in which respect he is said, 2 *Cor.* 2. 22. *To be made sin for us*, 1 *Pet.* 2. 24. *Himself to bear our sins in his own body on the Tree*, 1 Pet. 3. 18. *For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God*, Phil. 2. 8. *To humble himself and to become obedient unto death, even the death of the Cross*, Gal. 3. 13. *To be made a Curse, an Execration for us*, Ephe. 5. 2. *To give himself for us an Offering and Sacrifice unto God*, Heb. 9. 15. And for this cause he is the Mediator of the New Testament; that by means of Death, for the Redemption of the transgressions that were under the first Testament, they which were called might receive the promise of eternal inheritance. Now concerning the passive obedience, or suffering of Christ, I would present unto you these conclusions. 2.

First: That the sufferings of Jesus Christ were free and voluntary, and not constrained or forced. Austin saith, that Christ did suffer *quia voluit, & quando voluit, & quomodo voluit*, Joh. 10. 17. *I lay down my life*, ver. 18. *No man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again*, Gal. 2. 20. *Who gave himself for me.* Christs sufferings did rise out of obedience to his Father, *Joh.* 10. 18. *This Commandement have I received of my Father*, and Joh. 18. 11. *The Cup which my Father hath given me, shall I not drink it?* And Christs sufferings did spring and rise out of

his love to us, *who loved me, and gave himself for me*, Gal. 2. 20. so Ephe. 5. 25. *As Christ loved the Church, and gave himself for it*. And indeed, had Christs sufferings been involuntary, they could not have been a part of his obedience, much less could they have mounted to any thing of merit for us. Christ was very free and willing to undertake the work of mans Redemption; when he cometh into the world, he saith, *Sacrifice and Offerings thou wouldest not, but a body hast thou prepared me*; *Then said I, Lo, I come to do thy Will O God*, It's the expression of one overjoy'd to do the Will of God; So *Luk.* 12. 50. *I have a Baptisme to be Baptised with, and how am I straitned till it be accomplished.* There was no power, no force to compel Christ to lay down his life, therefore it is called the offering of the body of Jesus, *Heb.* 10. 10. Nothing could fasten Christ to the Cross, but the golden link of his free Love. Christ was big of love, and therefore he freely opens all the pores of his body, that his blood may flow out from every part, as a precious Balsom to cure our wounds. The heart of Christ was so full of love, that it could not hold, but must needs burst out through every part and member of his body into a bloody sweat, *Luk.* 22. 44. At this time it is most certain, that there was no manner of violence offered to the body of Christ; no man touched him, or came near him with Whips or Thorns, or Spears, or Lances. Though the Night was cold, and the Ayre cold, and the Earth on which he kneeled cold, yet such a burning love he had in his breasts to his people, as cast him into a bloody sweat. 'Tis certain that Christ never repented of his sufferings, *Isa.* 53. 11. *He shall see of the travail of his soul, and shall be satisfied.* It is a Metaphor that alludes to a Mother, who though she hath had hard labour, yet doth not repent of it, when she sees a Child brought forth. So though Christ had hard Travel upon the Cross, yet he doth not repent of it, but thinks all his sweat and blood well bestowed, because he sees the Man-child of Redemption is brought forth into the world. He shall be satisfied, the Hebrew word

Heb. 10. 5.

word שָׂבַע signifies such a satiating as a man hath at some sweet repast, or banquet. And what do's this speak out, but his freeness in suffering.

But here some may object, and say, that the Lord Jesus, when the hour of his sufferings drew nigh, did repent of his Suretyship; and in a deep passion, prayed to his Father to be released from his sufferings: *Father, if it be possible, let this Cup pass from me*, (and that three times over,) *Math.* 26. 39, 42, 44. *Obj.*

Now to this Objection I shall Answer, first more generally; and secondly, more particularly. *Answ.*

First, in the general: I say that this earnest prayer of his doth not denote absolutely his unwillingness, but rather sets out the greatness of his willingness; for although Christ as a man, was of the same natural affections with us, and desires, and abhorrences, of what was destructive to nature, and therefore did fear and deprecate that bitter cup which he was ready to drink; yet as our Mediator and Surety, and knowing it would be a Cup of Salvation to us, (though of exceeding bitterness to himself) he did yield and lay aside his natural reluctancies as Man, and willingly obeyed his Fathers will to drink it, as our loving Mediator, as if he should say, *O Father, whatsoever becometh of me, of my natural fear, or desire, I am content to submit, to the drinking of this Cup, thy Will be done.* But 1.

Secondly, and more particularly I Answer, that in these words of our Lord there is a two-fold voice. 1. There is *vox naturæ*, the voyce of nature; *Let this Cup pass from me.* 2. There is *vox officii*, the voyce of his Mediatory office; *Nevertheless, not as I will, but as thou wilt.* 2.

The first voyce (*Let this Cup pass*) intimates the velleity of the inferiour part of his Soul; the sensitive part proceeding from unnatural abhorrency of death as he was a Creature. The latter voyce (*Nevertheless, not as I will, but as thou wilt*) expresseth the full and free consent of his will, complying with the will of his Father in that grand

everlasting design of bringing many Sons unto glory, by making the Captain of their Salvation perfect through sufferings, *Heb.* 2. 10.

It was an Argument of the truth of Christ, his humane Nature that he naturally dreaded a dissolution. He owed it to himself as a Creature, to desire the conservation of his being, and he could not become unnatural to himself, *For no man ever yet hated his own Flesh*, Ephe. 5. 29. Phil. 2. 8. *But being a Son, he learned Submission, and became obedient to the death, even the death of the Cross*; that shameful, cruel, cursed death of the Cross; the suffering whereof he owed to that solemn Astipulation, which from everlasting passed between his Father and himself, the third person in the blessed Trinity, the Holy Ghost being witness. And therefore, though the Cup was the bitterest Cup that ever was given man to drink, as wherein there was not death only, but wrath, and curse: Yet seeing there was no other way left of satisfying the justice of his Father, and of saving Sinners, most willingly he took the Cup, and having given thanks (as it were) in those words, *The Cup which my Father hath given me, shall I not drink it: Never did Bridegroom goe with more chearfulness to be Married to his Bride, than our Lord Jesus went to his Cross*, Luk. 12. 20.

Though the Cup that God the Father put into Christs hand, was bitter, very bitter, yea, the bittereſt that ever was put into any hand, yet he found it sweetned with three Ingredients. 1. It was but a Cup, it was not a Sea. 2. It was his Father (and not Satan) that mingled it, and that put in all the bitter Ingredients that were in it. 3. It was a gift, not a Curse, as to himself; *The Cup which my Father giveth me*; he drank it, I say, and drank it up every drop, leaving nothing behind for his Redeemed but large draughts of Love and Salvation; in the Sacramental Cup of his own Institution, saying, *This Cup is the New Testament in my Blood, for the Remission of sins; This do ye in remembrance of me*, 1 Cor. 11. 25. Math. 26. 28. Thus (my Friends) look upon Christ as Mediator

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(in which capacity only, he covenanted with his Father for the Salvation of man-kind;) and there was not so much as a shadow of any receding from, or repenting of what he had undertaken. But

Secondly: As the sufferings of Jesus Christ were very free and voluntary, so they were very great and hainous; what agony, what torment was our Saviour wrackt with? how deep were his wounds, how weighty his burden, how full of trembling his Cup, when he lay under the Mountains of the guilt of all the Elect? How bitter were his Tears, how painful his Sweat, how sharp his encounters, how dreadful his Death? who can impute how many Vials of Gods inexpressible, insupportable wrath Christ drank off; in that 53. of *Isa.* you may read of despising, rejected, stripes, smitings, wounds, sorrows, bruising, chastisement, oppression, affliction, cutting off, putting to grief, and pouring out of his soul to death; all these put together, speaks out Christ to be a very great sufferer; he was a man of sorrows, as if he were a man made up of sorrows, (as the man of sin, as if he were made up of sin) as if He were nothing else: He knew more sorrows than any man, yea, than all men ever did; for the Iniquity (and consequently the sorrows) of all men met in him, as if he had been their center, and he was acquainted with griefs; he had little acquaintance else, grief was his familiar acquaintance, he had no acquaintance with laughter; we read not that he laughed at all, when he was in the world; his other acquaintance stood afar off, but grief followed him to the Cross, from his Birth to his Death; from his Cradle to the Cross; from the Womb to the Tomb; he was a man of sorrows, and never were sorsows like his; he might say, Never grief or sorrow like mine: 'Tis indeed impossible to express the sufferings and sorrows of Christ; and the Greek Christians used to beg of God, δι ἀγνω των κοπων, that for the unknown sufferings of Christ, he would have mercy upon them: Though Christs sufferings are abundantly made known, yet they are but little known; eye hath not seen, nor ear heard,

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nor hath it, or can it enter into the heart of man to conceive what Christ suffered, who hath known the power of Gods wrath? Christ Jesus knew it, for he underwent it, his whole life was made up of sufferings; He was no sooner born, but sufferings came trooping in upon him; He was born in an Inn, yea, in a Stable, and had but a Manuger for his Cradle. As soon as his Birth was noised abroad, *Herod*, under a pretence of worshiping of him, had a design to murder him, so that his supposed Father was fain to flye into *Ægypt* to secure his life; he was persecuted before he could (after the manner of men) be sensible of persecution; and as he grew up in years, so his sufferings grew up with him; Hunger and Thirst, Travel and Wearinesse, Scorns and Reproaches, false Accusations and Contradictions still waited on him, and he had not where to lay his head, 1 *Pet.* 3. 18. For Christ also hath once suffered for sins. This is the wonderment of Angels, the happiness of fallen man, and the torment of Devils, &c. that Christ hath suffered. The Apostles words look like a Riddle, *Christ hath suffered*; as if he should say, read thou if thou canst what he hath suffered; as for my part they are so many, that in this short Epistle I have no mind to Record them; and they are so grievous, that my passionate love won't suffer me to repeat them, and therefore I content my self thus abruptly to deliver them. Christ hath suffered; Christs sufferings were unspeakable, His sufferings were unutterable; and therefore the Apostle satisfies himself with this unperfect broken speech, *Christ hath suffered.* O what woes and lamentations, what crys and exclamations, what complaints and sorrows, what wringing of hands, what knocking of breasts, what weeping of eyes, what wayling of tongues belong to the speaking and hearing of this doleful Tragedy? Even in the Prologue I tremble, and at the first entrance I am as at a *non-plus*, that I know not with what woful gesture to act it, with what moanful voice to pronounce it, with what mournful words, with what pathetical speeches, with what emphatical phrases, with

with what interrupted accents, with what passionate compassionate plaints to express it. The multiplicity of the plot, and the variety of the acts and scenes is so intricate, that my memory fails to comprise it; the matter so important, and the story so excellent, that my tongue fails to declare it; the cruelty so savage, and the massacre so barbarous, that my heart even fails to consider it. Wherefore I must needs content my self (with the Apostle here) to speak, but unperfectly of it, and thinks this enough to say, *Christ hath suffered*; and well may I think this enough, for behold, what perfection there is in this seeming imperfect speech. For

First, To say indefinitely, he suffered without any limitation of time; what is it but to say that he always suffered without exception of time? And so indeed the Prophet speaks of him, namely, *That he was a man of sorrows*, Isa. 53. 3. His whole life was fill'd up with sufferings. But 1.

Secondly: To say only he suffered, and nothing else; what is it, but to say, that he patiently suffered; he never resisted, never rebelled, never opposed? *He was led as a Sheep to the slaughter; and as a Lamb dumb before the Sheerer, so opened he not his mouth*, Act. 8. 32. Isa. 53. 7. *And when he was reviled, he reviled not again; when he suffered, he threatned not*, 1 Pet. 2. 23. But 2.

Thirdly: To say precisely he suffered, and no more; what is it, but to say that he freely suffered, that he voluntarily suffered? Christ was under no force, no compulsion, but freely suffered himself to suffer, and voluntarily suffered the Jews to make him suffer, having power to quit himself from suffering if he had pleased. *I lay down my life, no man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again*, Joh. 10. 17. But of this before. 3.

Fourthly: To say plainly he suffered; what is it, but to say that he Innocently suffered, that he wrongfully suffered? for had he been a Malefactor, or an Offender, it should have been said, that he was punished, or that he 4.

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was executed; but he was full of Innocency, he was holy and harmless; and so it follows in that 1 *Pet.* 3. 18. *The just for the unjust.* But

5. Fifthly: To say peremptorily he suffered, what is it but to say that he principally suffered, that he excessively suffered: To say he suffered, What is it but to say he was the chief sufferer, the arch sufferer? and that not only in respect of the manner of his sufferings, that he suffered absolutely so as never did any; but also in respect of the measure of his sufferings, that he suffered excessively beyond what ever any did. And thus we may well understand, and take those words, *He suffered.* That lamentation of the Prophet, *Lam.* 1. 12. (is very applicable to Christ.) *Behold and see if there be any sorrows like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.* Now is it not enough for the Apostle to say *that Christ hath suffered*; but will you yet ask what? But pray Friends be satisfied, and rather of the two, ask what not? for what sufferings can you think of, that Christ did not suffer. Christ suffered in his Birth, and he suffered in his Life, and he suffered in his Death; he suffered in his Body, for he was diversly tormented; he suffered in his Soul, for his Soul was heavy unto death; he suffered in his Estate, they parted his Rayment, and he had not where to rest his head; he suffered in his good Name, for he was counted a *Samaritan*, a Devillish Sorcerer, a Wine-bibber, an Enemy to *Cæsar*, &c. He suffered from Heaven, when he cryed out, *My God, my God, why hast thou forsaken me?* He suffered from the Earth, when being hungry, the Figtree proved fruitless to him: He suffered from Hell, Satan assaulting and encountering of him, with his most black and horrid temptations: He began his life meanly and basely, and was sharply persecuted; He continued his life poorly and distressedly, and was cruelly hated: He ended his life wofully and miserably, and was most grievously tormented with Whips, Thorns, Nails, and (above all)

all) with the terrors of his Fathers wrath and horrors of helliſh agonies.

Ego ſum qui peccavi: *I am the man that have ſinned; but theſe Sheep, what have they done?* ſaid *David*, when he ſaw the Angel deſtroying his people, 2 *Sam.* 24. 17. And the ſame ſpeech may every one of us take up for our ſelves, and apply to Chriſt, and ſay, *I have ſinned, I have done wickedly; but this Sheep, what hath he done?* yea, much more cauſe have we than *David* had, to take up this complaint. For

Firſt: *David* ſaw them dye, whom he knew to be Sinners, but we ſee him dye, who (we knew) *knew no ſin*, 2 Cor. 5. 21. But 1.

Secondly: *David* ſaw them dye a quick ſpeedy death, we ſee him dye with lingering torments; *He was a dying from ſix to nine*, Math. 27. 45, 46. Now in this three hours darkneſs, he was ſet upon by all the powers of darkneſs with utmoſt might and malice; but he foyled and ſpoiled them all, and made an open ſhew of them (as the Roman Conquerors uſed to do) triumphing over them on his Croſs, as on his Chariot of State, *Col.* 2. 15. attended by his vanquiſhed Enemies, with their hands bound behind them, *Ephe.* 4. 8. But 2.

Thirdly: *David* ſaw them dye, who (by their own confeſſion) was worth ten thouſand of them; we ſee him dye for us, whoſe worth admitteth no compariſon. But 3.

Fourthly: *David* ſaw the Lord of glory deſtroying mortal men; and we ſee mortal men deſtroying the Lord of glory, 1 *Cor.* 2. 8. O how much more cauſe have we then to ſay as *David*, *I have ſinned, I have done wickedly; but this Innocent Lamb, the Lord Jeſus, what hath he done, what hath he deſerved, that he ſhould be thus greatly tormented.* *Tully*, though a great Orator, yet when he comes to ſpeak of the death of the Croſs, he wants words to expreſs it. (*Quid dicam in crucem tollere,*) What ſhall I ſay of this death, ſaith he. But 25.

Thirdly: As the ſufferings of Chriſt were very great, ſo the puniſhments which Chriſt did ſuffer for our ſins, 3.

these were in their kinds, and parts, and degrees, and proportion, all those punishments which were due unto us, by reason of our sins, & which we our selves should otherwise have suffered: Whatsoever we should have suffered as Sinners, all that did Christ suffer as our Surety and Mediator, (always excepting those punishments which could not be endured without a pollution and guilt of sin:) *The chastisement of our peace was upon him*, Isa. 53. 5. (And including the punishments common to the nature of man, not the personal arising out of imperfection, and defect, and distemper. Now the punishments due to us for sin, were corporal, and spiritual. And again, they were the punishments of loss, and of sense; and all these did Christ suffer for us, which I shall evidence by an induction of particulars.

1. First: That Christ suffered corporal punishments, is most clear in Scripture: You read of the Injuries to his Person, of the Crown of Thorns on his Head, of the smiting of his Cheeks, of spitting on his Face, of the scourging of his Body, of the Cross on his Back, of the Vinegar in his Mouth, of the Nails in his Hands and Feet, of the Spear in his Side, and of his crucifying and dying on the Cross, 1 *Pet.* 2. 24. *Who himself, in his own body on the Tree bare our sins*, 1 Cor. 15. 3. *Christ dyed for our sins, according to the Scriptures*, Rev. 1. 5. *And washed us from our sins in his own Blood*, Col. 1. 14. *In whom we have Redemption through his Blood, even the forgiveness of sins*, Math. 26. 28. *For this is my Blood of the New Testament, which is shed for many for the remission of sins.* Christ suffered derision in every one of his Offices.

1. First: In his Kingly Office: They put a Scepter in his Hand, a Crown on his Head, and bowed their Knees, saying, *Hail King of the Jews* Matth. 27. 29.

2. Secondly: In his Priestly Office: *They put upon him a gorgeous white Robe, such as the Priests wore*, Luk. 23. 11.

3. Thirdly: In his Prophetical Office: *When they had blindfolded him, Prophesie, say they, who it is that smiteth thee,*

thee, Luk. 22, 64. Sometimes they said, *Thou art a Samaritan, and hast a Devil*, Joh. 8.48. And sometimes they said, *He is beside himself, why hear ye him*, Mark. 3. 21.

And as Christ suffered in every one of his Offices, so he suffered in every member of his Body; in his Hearing by their reproaches, and crying, *Crucifie him, Crucifie him.* In his sight by their Scoffings, and scornful gestures. In his Smell, in his being in that noysome place *Golgotha*, Math. 27. 33. In his Taste, by his tasting of Vinegar mingled with Gall, which they gave him to drink, *Math.* 27. 33. In his Feeling, by the Thorns on his Head, blows on his Cheeks, spittle on his Face, the Spear in his side, and the Nails in his Hands; he suffered in all parts and members of his body from head to foot: His Head (which deserved a better Crown than the best in the world) was Crowned with Thorns, and they smote him on the head. *Osorius* writing of the sufferings of Christ, saith, *That the Crown of Thorns bor'd his head with seventy-two wounds.* To see that Head (before which, Angels cast down themselves and worshiped (as I may say) Crowned with Thorns, might well amaze us. To see those Eyes that were purer than the Sun, put out by the darkness of death: To see those Ears, which hear nothing (to speak to capacity) but Hallelujahs of Saints and Angels, to hear the Blasphemies of the multitude: To see that Face which was fairer than the Sons of men (*for being born and conceived without sin, he was freed from the contagious effects of it, Deformity, and was most perfectly beautiful*, Psal. 45. 2. Cant. 5. 10.) to be spit on by those beastly wretched Jews. To see that Mouth and Tongue, that spake as never man spake, accused for false Doctrines, nay Blasphemy. To see those Hands, which freely swayed the Scepter of Heaven, nayled to the Cross. To see those Feet, *like unto fine brass*, Rev. 1. 15. nayled to the Cross for mans sins. Who can behold Christ thus suffering in all the members of his Body, and not be struck with astonishment. Who can sum up the horrible abuses that were put upon Christ by his base Attendants. The Evangelist

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tells us, that they spit in his Face, and buffeted him; and that others smote him with the palms of their hands, saying, *Prophesie unto us, thou Christ, who is he that smote thee?* Math. 26. 67, 68. And as *Luke* adds, *many other things Blasphemously speak they against him,* Luk. 22. 65. What those many other things were, is not discovered, only some antient Writers say, *That Christ in that night suffered so many, and such hideous things, that the whole knowledge of them is reserved only for the last day of judgment. Mallonius* writes thus, *After* Caiphas *and the Priests had sentenc'd Christ worthy of death, they committed him to their Ministers, warily to keep till day, and they immediately threw him into the Dungeon, in* Caiphas *house; there they bound him to a stony pillar, with his hands bound on his back, and then they fell upon him with their palms and fists.* Others add, That the Souldiers, not yet content, they threw him into a filthy, durty puddle, where he abode for the remainder of that night; of which the *Psalmist* seems to speak, *Thou hast laid me in the lowest pit, in darkness, and in the deeps, and I sink in the deep myre, where there is no standing,* Psal. 88. 6. Psal. 69. 2. But that you may clearly see what horrible abuses were put upon Christ by his Attendants: Consider seriously of these particulars.

First: *They spit in his Face,* Math. 26. 67. Now this was accounted among the Jews, a matter of great infamy and reproach, *Numb.* 14. And the Lord said to *Moses, If her Father had spit in her Face, should she not be ashamed seven days.* Spitting in the face, among the Jews, was a sign of anger, shame, and contempt, *Job.* 30. 10. *They abhor me, they flye far from me, and spare not to spit in my Face.* The face is the table of beauty or comliness, and when it is spit upon, it is made the seat of shame. Spitting in the face, was a sign of the greatest disgrace that could be put upon a person; and therefore it could not but be very bitter to *Job,* to see base Beggars spit in that Face that was wont to be honoured by Princes: But this we are not to wonder at, for there is no indignity so base and ignominious,

nious, but the choicest Saints may meet with it, in and from this evil world. Afflicted persons are sacred things, and by the Laws of Nature and Nations, should not be misused and trampled upon, but rather pitied and lamented over: But barbarous Miscreants, when they have an opportunity, they will not spare to exercise any kind of cruelty, as you see by their spitting in the very Face of Christ himself. *I hid not my Face* (saith Christ) *from shame and spitting, though I was fairer than the Children of men*, Psal. 45. 2. *yet I used no Mask to keep me fair, though I was white and ruddy, the chiefest among ten thousand*, Cant. 5. 10. *yet I preserved not my Beauty from their nasty spittle.* O that, that sweet & blessed Face of Jesus Christ, that is so much honoured and adored in Heaven, should ever be spit upon by beastly wretches in this world. *Isa.* 50. 6. 2.

Secondly: *They struck him*, Joh. 18. 22. One of the Officers which stood by, struck Jesus with the palm of his hand, saying, *Answerest thou the high Priest so?* Because our Saviour gave not the High-Priest his usual titles, but dealt freely with him, this impious Apparitor, or Serjant, to curry favour with his Master, strikes him with his hand, with his rod say some, with his stick say others; *like Master, like Man.* O that that holy Face, which was designed to be the object of Heaven, in the beholding of which, much of the Celestial glory doth consist; that that Face which the Angels stare upon with wonder, like Infants at a bright Sun-beam, should ever be smitten by a base Varlet in the presence of a Judge. Among all the sufferings of Christ, one would think that there was no great matter in this, that a vain Officer did strike him with the palme of his hand; & yet if the Scriptures are consulted, you will find that the Holy Ghost layes a great stress upon it. Thus *Jeremy*, *He giveth his Cheek to him that smiteth him, he is filled full with reproach*, Lam. 3. 30. Christ did patiently and willingly take the stripes that vain men did injuriously lay upon him; he sustained all kinds of vexations from the hands of all kinds of ungodly ones. Thus *Micah* speaking of Christ, saith, *They shall smite the Judg* 2.

of Iſrael *with a rod upon the cheek*, Mica. 5. 1. *Hngo*, by this Judge of *Iſrael*, underſtandeth our Lord Jeſus Chriſt, who was indeed at his paſſion contumelioully *buffeted and ſmitten with rods upon the cheek*, Math. 26. 67. By ſmiting the Judg of *Iſrael* with a rod upon the cheek, they expreſs their ſcorn and contempt of Chriſt. Smiting upon the face, the Apoſtle makes a ſign of great reproach, 2 *Cor.* 11. 20. *If a man ſmite you on the face, there is nothing more diſgraceful* (ſaith *Chryſoſtom*) *than to be ſmitten on the cheek*, Chriſt. Hom. 82. in *Joh.* c. 18. And the diverſe reading of the original word do's fully evidence it. *He ſtruck him with a rod, or he ſtruck him with the palm of his han* ἐπαξε ῥάπισμα. Now the word ῥάπισμα, ſay ſome, refers to his being ſtruck with a rod, or club, or ſhoe, or plantofle; others ſay, it refers to his being ſtruck with the palm of mens hands: Now of the two, it is generally judged more diſgraceful to be ſtruck with the palm of the hand, than to be ſtruck with either a rod, or a ſhooe; and therefore we read the Text thus, *He ſtruck Jeſus with the palm of his hand*, that is, with open hand, or with his hand ſtretched out.

Cryſoſtom Hom. 81. in *John* c. 18.

Aug. in *Trall.* 13.

Ber. ſer. de paſ. vinc. Serm. de paſ. Ludo de vita Chriſti.

Some of the Ancients commenting on this cuff, ſay, *Let the Heavens be afraid, and let the Earth tremble at Chriſts patience, and this Servants impudence.* O ye Angels! how were ye ſilent? how could you contain your hands, when you ſaw his hand ſtriking at God? *If we conſider him* (ſaith another) *who took the blow, was not he that ſtruck him, worthy to be conſumed of fire, or to be ſwallowed up of Earth, or to be given up to Satan, and thrown down into Hell. Bernard* ſaith, *that his hand that ſtruck Chriſt, was armed with an iron glove:* And *Vincentius* affirms, *That by the blow, Chriſt was felled to the Earth*: And *Ludovicus* adds, *that blood guſhed out of his mouth, and that the impreſſion of the Varlets fingers remained on Chriſts cheek with a tumour and wan colour.* If a Subject ſhould but lift up his hand againſt his Soveraign, would he not be ſeverely puniſhed? but ſhould he ſtrike him, would it not be preſent death? O what deſperate madneſs, and wickedneſs

was

was it then to strike the King of Kings, and Lord of Lords, whom not only men, but the Cherubims, and Siraphims, and all the Celestial powers above adore and worship? *Heb.* 1. 6. Those Monsters in that *Math.* 26. 67. *did not only strike Christ with the palm of their hands, but they buffeted him also.* Now some of the Learned observe this difference betwixt ῥάπισμα and κολαφος, the one is given with the open hand, the other with the fist shut up; and thus they used him at this time; they struck him with their fists, and so the stroke was greater and more offensive, for by this means they made his face to swell, and to become full of bunches all over. One gives it in thus, by these blows of their fists, his whole head was swollen, his face became black and blew, and his teeth ready to fall out of his jaws. Very probable it is, that with the violence of their stroaks, they made him reel and stagger, they made his mouth, and nose, and face to bleed, and his eyes to startle in his head. *Rev.* 17. 16.

Now concerning Christs sufferings on the Cross; I shall only hint at a few things, and so close up this particular concerning Christs corporeal sufferings; take me thus.

First: The death of Christ on the Cross; It was a bitter death, a sorrowful death, a bloody death; the bitter thoughts of his sufferings put him into a most dreadful agony, *Luk.* 22. 24. *Being in an agony, he prayed more earnestly, and his sweat was as great drops of blood falling to the ground.* The Greek word that is here used Αγωνια, signifies a striving or wrestling against, as two combatants or wrestlers do strive each against other. The things which our Saviour strove against, was not only the terrour of death, as other men are wont to do, (for then many Christians and Martyrs might have seemed more constant and couragious than he) but with the terrible justice of God, pouring out his high anger and indignation upon him, on the account of all the sins of his chosen that were laid upon him, then which nothing could be more dreadful. Christ was in a vehement conflict in his soul, through *Isa* 53 4,5,6.

through the deepest sense of his Fathers wrath against sinners; *for whom he now stood as a Surety and Redeemer*, 2 Cor. 5. 21. And for a close of this particular, let me say, that Gods justice which we have provoked, being fully satisfied by the inestimable merit of Christs passion, is the surest and highest ground of consolation that we have in this world; but for the more full opinion of this blessed Scripture, let us take notice of these following particulars.

1. First: *His sweat was as it were blood*: Some of the Antients locks upon these words only as a similitude, or figurative hyberbole, it being a usual kind of speech to call a vehement sweat a bloody sweat; as he that weeps bitterly is said to weep tears of blood; but the most and best of the Antients understand the words in a literal sense, and believe it was truly and properly a bloody sweat, and with them I close. But some will object and say, it was (*sicut guttæ sanguinis,*) as it were drops of blood. Now to this I answer.

11. First: If the Holy Ghost had only intended that *sicut* for a similitude or hyperbole, he would rather have expresst it as it were drops of nature, than as it were drops of blood; for we all know that sweat is more like to water than to blood. But

2. Secondly: I answer that *sicut*, as in Scripture-phrase, doth not always denote a similitude, but sometimes the very thing it self, according to the verity of it. Take an instance or two instead of many: We beheld his glory, as the glory of the only begotten of the Father; and their words seemed to them as it were idle tales, and they believed them not; the words in the original ὡς, are the same. Certainly Christs sweat in the Garden was a wonderful sweat, not a sweat of water, but of red gore-blood. But

2. Secondly: He sweat great drops of blood, clotty blood issuing through flesh and skin in great abundance. θρόμβοι, clottered or congealed blood. There is a thin faint sweat, and there is a thick clotted sweat; in this sweat

sweat of Christ, blood came not from him in small dews, but in great drops, they were drops, and great drops of blood, crassy and thick drops: Some read it droppings down of blood, that is blood distilling in greater and grosser drops; and hence it is concluded, as preternatural; for though much may be said for sweating blood in a course of Nature, according to what *Aristotle* affirms, and *Austin* saith, that he knew a man that could sweat blood, even when he pleased; & it is granted on all hands, that in faint bodies, a subtile thin blood like sweat may pass through the pores of the skin; but that through the same pores crassy thick & great drops of blood should issue out; it was not, it could not be without a miracle: Certainly the drops of blood that fell from Christs body, were great, very great, yea, so great, as if they had started through his skin to out-run the streams and rivers of his Cross. But

Arist. l. 3. de hist. Animal. c. 29

August. h. 14. de civit dei. c 24.

Thirdly: These great drops of blood did not only dillare, drop out, but decurrere, run down like a stream so fast, as if they had issued out of most deadly wounds; They were great drops of blood, falling down to the ground: Here is magnitude and multitude; great drops, and those so many, so plentious, as that they went through his Apparel, and all streamed down to the ground; and now was the time that his garments were dyed with crimson red; that of the Prophet, though spoken in another sense, yet in some respect may be applyed to this. *Wherefore art thou red in thy Apparel; and thy garments like him that treadeth the Wine-fat?* O what a sight was here! his head and members are all on a bloody sweat, and this sweat trickles down, & bedecks his garments which stood like a new firmament studded with stars, portending an approaching storm: Nor stays it there, but it falls down to the ground. Oh happy garden, that was watered with such tears of blood! Oh how much better are these rivers than *Abana*, and *Pharpar*, rivers of *Damascus*, yea, then all the waters of *Israel*; yea than all those rivers that waters the Garden of *Eden?* so great was *Scanderbegs* ardor in Battel, that the blood burst out

3.

Isa. 63. 2.

Bernard.

Buchaleer.

of his lips; but from our Champions, not lips only, but whole body burst out a bloody sweat: Not his eyes only were Fountains of tears, or his head waters, as *Jeremy* wished, but his whole body was turned, as it were, into Rivers of blood. A sweet comfort to such as are cast down for that, that their sorrow for sin is not so deep and soaking as they could desire.

Jer. 9. 1.

Christs blood is put in Scripture (by a Synecdoche of the part) for all the sufferings which he underwent for the sins of the Elect, especially his bloody death with all its concomitants, so called. First, Because death, especially when it is violent, is joyned with the effusion of blood: *If we had lived in the days of our Fathers, we would not have been partakers with them in the blood of the Prophets*: And so again, *Pilate* said, *I am Innocent of the blood of this just person, that is, of his death.* Secondly: Herein respect is had to all the Sacrifices of the Law, whose blood was poured out when they were offered up. Almost all things are by the Law purged with blood; and without shedding of blood, there is no remission; so that the blood of Christ is the Anti-type aimed at in the blood of those Sacrifices that were slain for Sinners sins. But

Math. 23. 30.

Math. 27. 24.

Heb. 9. 22.

Secondly: As the death of Christ, on the Cross, was a bitter death, a bloody death, so the death of Christ on the Cross, was a lingring death: It was more for Christ to suffer one hour, than for us to have suffered for ever; but his death was lengthened out, he hung three hours on the Cross, he dyed many deaths before he could dye one; *from the sixth hour till the nineth hour* (that is, from twelve, till three in the Afternoon) *there was darkness over all the Land*: About twelve when the Sun is usually brightest, it began now to darken; And this darkness was so great, that it spread over all the Land of *Jewry*; yea, some think over all the world; so we translate it in *Luke*, *And there was darkness over all the Earth*, to shew Gods dislike of their horrid cruelty: He would not have the Sun give light to so horrid an act; the Sun as it were, hid her face, that

Math. 27. 45.

Luk. 23. 44.

that she might not see the Sun of Righteousness so unworthily, so wickedly handled. It was dark: 1. To shew the blindness, darkness, & ignorance of the *Jews* in crucifying the Lord of glory. 2. To shew the detestation of the fact. 3. To shew the vileness of our sins. This darkness was not a natural Eclipse of the Sun; for first it cannot be so total, so general: Nor Secondly, It could not be so long, for the interposed Moon goeth swiftly away. Certainly this was no ordinary Eclipse of the Sun, seeing the Passover was kept at the full Moon, when the Moon stands right opposite to the Sun on the other side of the Heaven, and for this cause cannot hinder the light of the Sun; but a supernatural work of God coming to pass by Miracle, *like as the darkness in Ægypt.* The Moon being now in the full (it being the midst of the Lunar moneth, when the Passover was killed) and so of necessity the body of the Moon (which useth to Eclipse the Sun by its interposition, and being between us and the Sun) must be opposite to, and distant from the Sun, the diametrical breadth of the Hemisphere, the Full Moon ever rising at the Suns setting; and therefore this Eclipse could never be a natural Eclipse. Many Gentiles, besides Jews, observed this darkness as a great Miracle. *Dionysius* the *Areopagite* (as *Suidas* relates) could say at first sight of it, *Either the World is ending, or the God of Nature is suffering of this darkness.* *Amos* long before had Prophesied; *And it shall come to pass in that day, that I will cause the Sun to go down at Noon, and I will darken the Earth in the clear day.* The opinion of Authors, concerning the cause of this darkness, are various; some think that the Sun by Divine power, withdrew and held back its beams; others say, that the obscurity was caused by some thick Clouds which were miraculously produced in the Ayre, and spread themselves over all the Earth: Others say, that this darkness was by a wonderful interposition of the Moon, which at that time was at full; but by a Miracle interposed it self betwixt the Earth and Sun. Whatsoever was the cause of this darkness, it is certain that it continued

Exod. 10. 22.

Suid. in vit. 5. *Dion.*

Amos 8. 9.

Math. 27. 46. for the ſpace of three hours as dark as the darkeſt Winter Nights.

John 19. 28. 30. About three (which the Jews call the nineth hour) the Sun now beginning to receive his light, Jeſus cryed with a loud voice, *Eli, Eli Lama ſabachthani*, *My God, my God, why haſt thou forſaken me?* And then that the Scripture might be fulfilled, he ſaid, *I thirſt*; and when he had received the Vinegar, he ſaid, *It is finiſhed*; and at laſt, crying with a loud voyce, he ſaid, *Father, into thy hands I commend my Spirit*; and having ſaid thus, he gave up the Ghoſt. Chriſts words were ever gracious, but never more gracious than at this time: You cannot find in all the books and writings of men, in all the Annals and Records of time, either ſuch ſufferings, or ſuch ſayings as were theſe laſt words and wounds; ſayings and ſufferings of Jeſus Chriſt. And having ſaid thus, he gave up the ghoſt; or as *John* relates it, *He bowed his head, and gave up the ghoſt*: Chriſt would not off the Croſs till all was done that was here to be done; Chriſt bowed not becauſe he was dead, but firſt he bowed, and then dyed; that is, he dyed freely and willingly without conſtraint; and he died chearfully and comfortably, without murmuring or repining. O what a wonder of love is this, that Jeſus Chriſt, who is the Author of life, the Fountain of life, the Lord of life, that he ſhould ſo freely, ſo readily, ſo cheerfully lay down his life for us, *&c.*

Luke 23. 46.

John 19. 30.

Emiſit non amiſit Ambroſe.

About four in the Afternoon he was pierced with a Spear, and there iſſued out of his ſide both blood and water. *And one of the Souldiers with a Spear pierced his ſide, and forthwith came thereout blood and water*: Out of the ſide of Chriſt, being now dead, there iſſues water & blood, ſignifying that he is both our Juſtification & Sanctification.

John 19. 34.

Thus was fulfilled that which was long before foretold: *They ſhall look upon me whom they have pierced: Thus came Jeſus by water and by blood: Thus was there a Fountain opened to the houſe of* David, *and the Inhabitants of* Jeruſalem *(even to all the Elect) for ſin, and for uncleanneſs.* The Souldiers maiice lived when Chriſt was dead.

Zach. 12. 10. 1 *Joh.* 5. 6. *Zach.* 13. 1.

The

The water and blood forthwith issuing out as soon as 'twas pierced with a Spear, did evidently shew that he was truely dead. The *Syriack* paraphrase, saith he, pierced his rib, that is the fifth rib, where the *pericardium* lay. It is very likely that the very *Pericardium* was pierced; now the *Pericardium* is a film or skin, like unto a Purse, wherein is contained clear water to cool the heat of the heart. The blood, saith one, signifies the perfect expiation of the sins of the Church, and the water, the daily washing and purging of it from the remainder of her corruption. *Water and blood issued out of Christs side*, saith another, *to teach us that Christ justifieth none by his merit, but such whom he sanctifieth by his Spirit.* Christ was pierced with a Spear, and water and blood presently issued out of his side, that his Enemies might not object that he rose again, because he was but half dead on the Cross; and being so taken down, he revived, to testifie the contrary truth: *John* so seriously affirmeth the certainty of his death, he being an eye-witness of the streaming out of Christs blood as he stood by Christs Cross. O Gates of Heaven! O Windows of Paradise! O Palace of Refuge! O Tower of strength! O Sanctuary of the just! O flourishing Bed of the Spouse of *Solomon*! Me-thinks I see water and blood running out of his side more freshly than these golden streams which ran out of the Garden of *Eden*, and watered the whole world. But here I may not dwell, *&c.*

Ambrose on Luk.

But to shut up this particular, about five (which the *Jews* call the eleventh, and the last hour of the day) *Christ was taken down and Buried by* Joseph *and* Nichodemus. But

Thirdly: As the death of Christ on the Cross was a lingring death, so the death of Christ was a painful death; this appears several ways. 3.

First: His Legs and Hands were violently racked and pulled out to the places fitted for his fastenings, and then pierced through with Nails; his Hands and Feet were nailed; which parts being full of sinnews, and therefore 1.

very tender; his pains could not but be very acute and sharpe.

2. Secondly: By this means he wanted the use both of his Hands and Feet, and so he was forced to hang immoveable upon the Cross, as being unable to turn any way for his ease; and therefore he could not but be under very dolorous pains.

3. Thirdly: The longer he lived, the more he endured; for by the weight of his body, his wounds were opened and enlarged; his Nerves and Veins were rent and torn asunder, and his blood gushed out more and more abundantly still: Now the invenomed Arrows of Gods wrath shot to his heart; this was the direful Catastrophe, and caused that vociferation and out-cry upon the Cross, *My God, my God, why hast thou forsaken me?* The Justice of God was now inflamed and heightned to its full ἀκμὴ *Rom.* 8. 32. *God spared not his Son; God would not abate one farthing of the debt.* But

4. Fourthly: He dyed by piece-meals, he dyed by little and little, he dyed not all at once; he that dyed on the Cross, was long a dying. Christ was kept a great while upon the rack; it was full three hours betwixt his affixion and expiration; and certainly, it would have been longer, if he had not freely and willingly given up the Ghost. I have read that *Andrew* the Apostle was two whole days on the Cross, before he dyed; and so long might Christ have been a-dying, if God had not supernaturally heightened the degrees of his torment. Doubtless when Christ was on the Cross, he felt the very pains of Hell, though not locally, yet equivalently. But

4. Fourthly: As the death of Christ on the Cross was a painful death, so the death of Christ on the Cross was a shameful death. Christ was *in medio positus*, he hung between two Thieves, as if he had been the principal Malefactor. Here they placed him, to make the world believe that he was the great ring-leader of such men. Christ was crucified in the mid'st as the chief of Sinners, that

Matth. 27. 38.

that we might have place in the midſt of Heavenly Angels; the one of theſe Thieves went railing to Hell, the other went repenting forth right to Heaven, living long in a little time. *Zach.* 3 7.

If you ask me the names of theſe two Thieves, who were crucified with Chriſt, I muſt anſwer, That although the Scripture nominates them not, yet ſome Writers give them theſe names, *Diſmas* and *Geſmas*; *Diſmas* the happy, and *Geſmas* the miſerable Thief, according to the Poet: Q.

Geſmas damnatur, Diſmas ad aſtra levatur; That is

When Geſmas *died, to* Dives *he was ſent:*
When Diſmas *died, to* Abraham *up he went.*

Well might the Lamp of Heaven withdraw its light, and mask it ſelf with darkneſs, as bluſhing to behold the Sun of Righteouſneſs hanging between two Thieves; He ſhall be an *Apollo* to me, that can tell me which was the greater, *The blood of the Croſs, or the ſhame of the Croſs*, Heb. 12. 2. It was a mighty ſhame that *Sauls* Sons were hanged on a Tree. O what a ſhameful death was it for Chriſt to hang on a Tree between two notorious Thieves But *2 Sam.* 21. 6.

Fifthly and laſtly: As the death of Chriſt was a ſhameful death, ſo the death of Chriſt was a curſed death; *Curſed is every one that hangeth on a Tree.* The death on the Tree was Accurſed above all kinds of death; *as the Serpent was Accurſed above all Beaſts of the field*, both for the firſt tranſgreſſion; whereof the Serpent was the inſtrument, the Tree the occaſion. Since the death of any Malefactor might be a Monument of Gods Curſe for ſin, it may be queſtioned, why this brand is peculiarly ſet upon this kind of puniſhment; that he that is hanged, is Accurſed of God? To which I Anſwer, that the reaſon of this, was, becauſe this was eſteemed the moſt ſhameful, the moſt diſhonourable and infamous of all kinds of death, and was uſually therefore the puniſhment of thoſe 5. *Deut.* 21. 23. *Gen.* 3. 14.

those that had by some notorious wickedness provoked God to pour out his wrath upon the whol Land, and so were hanged up to appease his wrath, as we may see in the hanging of those Princes that were guilty of committing Whordom with the Daughters of *Moab*; and in the hanging of those Sons of *Saul* in the days of *David*, when there was a Famine in the Land, because of *Sauls* perfidious oppressing of the *Gibeonites*; nor was it without cause that this kind of death was both by the *Israelites* and other Nations esteemed the most shameful and accursed; because the very manner of the death did intimate, that such men as were thus Executed, were such execrable and accursed wretches, that they did defile the Earth with treading on it, and would pollute the Earth if they should dye upon it; and therefore were so trussed up in the Ayre, as not fit to live amongst men; and that others might look upon them as men made spectacles of Gods Indignation and Curse, because of the wickedness they had committed, which was not done in other kinds of death: And hence it was that the Lord God would have his Son, the Lord Christ, to suffer this kind of death; that even hence it might be the more evident, that in his death, he bare the Curse due to our sins, according to that of the Apostle. Christ hath Redeemed us from the Curse of the Law, being made a Curse for us; for it is written, *Cursed is every one that hangeth on a Tree.* The *Chaldee* translateth, For because he sinned before the Lord, he is hanged. The Tree whereon a man was hanged, the Stone wherewith he was stoned, the Sword wherewith he was beheaded, and the Napkin wherewith he was strangled, they were all Buried, that there might be no evil memorial of such a one, to say, This was the Tree, Sword, Stone, Napkin, wherewith such a one was Executed. This kind of death was so execrable, that *Constantine* made a Law that no Christian should dye upon the Cross; he abolished this kind of death out o his Empire. When this kind of death was in use among the *Jews*, it was chiefly inflicted upon Slaves, that either

Numb. 25. 4.

2 *Sam.* 21. 6.

Gal. 3. 13.

falsly

falsly accused, or treacherously conspired their Masters death: But on whomsoever it was inflicted, this death in all Ages, among the *Jews*, hath been branded with a special kind of ignominy; and so much the Apostle signifies, when he saith, *He abased himself to the death, even to the death of the Cross.* I know *Moses*'s Law speaks nothing in particular of Crucifying, yet he doth include the same under the general of hanging on a Tree: and some conceive that *Moses* in speaking of that Curse, fore-saw what manner of death the Lord Jesus should die; and let thus much suffice concerning Christs sufferings on the Cross, or concerning his corporal sufferings. *Phil.* 2. 2.

2. I shall now in the second place speak concerning Christs spiritual sufferings; his sufferings in his Soul which were exceeding high and great. Now here I shall endeavour to do two things: First, To prove that Christ suffered in his Soul, and so much the rather, because that the Papists say and write, That Christ did not truly and properly, and immediatly suffer in his Soul, but only by way of simpathy and compassion with his body to the Mystical body; and that his bare bodily sufferings were sufficient for mans Redemption. 2. That the sufferings of Christ in his Soul were exceeding high and great; for the first that Christ suffered in his Soul, I shall thus demonstrate.

1. First: Expres Scriptures do evidence this, *Isa.* 53. *When thou shalt make his Soul an offering for sin, he shall see his Seed*, &c. Joh. 12. 27. *Now is my Soul troubled, and what shall I say? Father save me from this hour; but for this cause came I unto this hour*, Math. 26. 37, 38. *He began to be sorrowful and very heavy.* (These were but the beginings of sorrow) he began, *&c.* Sorrow is a thing that drinks up our spirits, and he was heavy, as feeling an heavy load upon him, *v.* 38. *My Soul is exceeding sorrowful, even unto death.* Christ was as full of sorrow as his heart could hold; every word is Emphatical, *My Soul*; his sorrow pierced his Heaven-born Soul. As the Soul was the first Agent in transgression, so it is here the first Pati- *Psal.* 69. 1. 2.

Christs Soul was beleaguered, or compassed round, round with sorrow, as that word περίλυπος. sounds.

cent in affliction. The sufferings of his body, were but the body of his sufferings; the soul of his sufferings, were the sufferings of his Soul, which was now beset with sorrows, and heavy as heart could hold. Christ was sorrowful, his Soul was sorrowful, his Soul was exceeding sorrowful, his Soul was exceeding sorrowful unto death; Christs Soul was in such extremity of sorrow, that it made him cry out, *Father, if it be possible, let this Cup pass*; and this was with strong cryings and tears: To cry, and to cry with a loud voyce, argues great extremity of sufferings, *Mark.* 14. 33. *Mark* saith, *And he began to be amazed, and to be very heavy*: or we may more fully express it thus, according to the original. He begun to be gastred with wonderful astonishment, and to be satiated, filled brim full with heavines; a very sad condition. All the sins of the Elect, like a huge Army, meeting upon Christ, made a dreadful on-set on his Soul, *Luk.* 22. 43, 44. 'Tis said, *He was in an Agony*. That's a conflict, in which a poor Creature wrestles, with deadly pangs, with all his might, mustring up all his faculties and force to grapple with them, and with-stand them. Thus did Christ struggle with the Indignation of the Lord, praying once and again with more intense fervency; *O that this Cup may pass away*; *if it be possible let this Cup pass away*, while yet an Angel strengthened his outward man from utter sinking in the conflict. Now if this weight that Christ did bare, had been laid on the shoulders of all the Angels in Heaven, it would have sunk them down to the lowest Hell; it would have crackt the Axel-tree of Heaven and Earth: It made His blood startle out of his body in congealed cloddered heaps: The heat of Gods fiery Indignation, made his blood to boil up till it ran over; yea, Divine wrath affrighted it out of its wonted Channel. The Creation of the world cost him but a word; he spake and the world was made; but the Redemption of Souls cost him bloody sweats, and Soul-distraction. What conflicts, what struglings with the wrath of God? the powers of darkness; what weights? what burdens? what wrath did he under-

Heb. 5. 7.

ἤρξατο ἐκθαμβεῖσθαι, καὶ ἀδημονεῖν.

Luk. 22 43, 45.

Gen. 1.

dergoe, when his Soul was heavy unto death; *beset with terrors*, as the word implies, when he drank that bitter cup, that cup of bitterness? that cup mingled with curses, which made him sweat drops of blood? which if men or Angels had but sip'd of, 'twould have made them reel, stagger, and tumble into Hell. The Soul of Christ was over-cast with a Cloud of Gods displeasure. The Greek Church speaking of the sufferings of Christ, calls them αγνωστα παθηματα, unknown sufferings. Ah Christians! who can speak out this sorrow? The spirit of a man will sustain his infirmity, but a wounded spirit, who can bear? Christs Soul is sorrowful; but give me that word again, his Soul is exceeding sorrowful; but if that word be yet too low, then I must tell you, *That his Soul was exceeding sorrowful, even unto death*: not only extensively, such as must continue for the space of seventeen or eighteen hours, even until death it self should finish it; but also intensively, such, and so great, as that which is used to be at the very point of death, and such as were able to bring death it self, had not Christ been reserved to a greater and heavier punishment; of this sorrow is that especially spoken, *Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.* Many a sad and sorrowful Soul hath, no question, been in the world; but the like sorrow to this was never since the Creation; the very terms, or phrases used by the Evangelists speaks no less. He was sorrowful and heavy saith one, amazed, and very heavy saith another; in an Agony saith a third; in a Soul-trouble saith a fourth. Certainly the bodily torments of the Cross were much inferior to the Agony of his Soul; the pain of the body, is the body of pain: Oh but the very soul of sorrow, is the Souls sorrow; and the very soul of pain, is the Souls pain.

Prov. 18. 14.

Lament. 1. 12.

Secondly: That which Christ assumed, or took of our nature, he assumed to this end, to suffer in it; and by suffering, to save and redeem it. But he took the whole nature of man, both body and soul; *ergo*, He suffered in both,

both, first the assumption is evident, and needs no proof, that Christ took upon him both our soul and body; the Apostle assures us, where he saith, *That in all things it became him to be like unto us*, therefore he had both body and soul, as we have. Secondly: Concerning the proposition, *viz.* That, what Christ took of our nature, He took it by suffering in it properly and immediatly to Redeem us. Now this is evident by that blessed word, where the Apostle saith, *Christ took part with them that he might destroy, through death, him that had the power of death, that is the Devil*; and deliver them, who through fear of death, were all their life time subject to bondage. Hence I reason thus, that wherein Christ delivered us, he took part with us in; but he delivered us from fear of death: *Ergo*, he did therein communicate with us. Now marke, This fear was the proper and immediate passion of the Soul, namely, the fear of death, and God's anger. And the Text giveth this sense, *Because the fear of this death kept them in bondage, but the fear only of the bodily death, doth not bring us into such bondage*, witness that Song of *Zachery*; *That we being delivered from the hands of our Enemies, should serve him without fear*; this then is a spiritual fear, from the which Christ did deliver us: *Ergo*, He did communicate with us in this fear; for the Apostle saith, *In that wherein he suffered, and was tempted, he is able to succour them that are tempted*. Certainly that fear which fell on Christ, was a real fear, and it was in his Soul, and did not arise from the meer contemplation of bodily torments only, for the very Martyrs in the encountering with them have feared little. Assuredly there was some great matter that lay upon the very Soul of Christ, which made him so heavy, and sorrowful, and so afraid, and in such an Agony.

Heb. 2. 17. — verſ. 14, 15. — *Luke* 1. 74. — *Heb.* 2. 18.

But if you please, take this second Argument in another form of words, thus; What Christ took of ours, that, He in suffering offered up for us, (for His assuming of our Nature, was for this end, to suffer for us in our Nature,) but he took our Nature in Body and in Soul, and he deli-

vered

vered our souls as well as our bodys; and the sins of our souls did need his Sacrifice, as well as the sins of our bodys; and our souls were Crucified with Christ as well as our bodys. *Mens mea in Christo Crucifixa est*, saith *Ambrose*. Surely, if our whole man was lost, then our whole man did need the benefit and help of a whole Saviour; and if Christ had assumed only our flesh, our body, then our souls adjudged, adjudged to punishment, had remained under transgression without hope of pardon. Several sayings of the Ancients doth further strengthen this Argument, take a tast of some. *Si totus homo periit, totus beneficio salvatoris indignit*, &c. If the whole man perished, the whole man needed a Saviour. Christ therefore took the whole man body and soul; if he had taken only flesh, the soul should remain addict to punishment of the first transgression, without hope of pardon. By the same reason, Christ must also suffer properly in soul, because not by taking our soul, but by satisfying in his soul, our soul is delivered.

August. Cont. Felic. l. 1. c. 13.

Suscepit animum meam, Suscepit corpus meum. Ambrose.

Ambrose.

He took all our passions, or affections, to sanctifie them all in himself; but Christ was Sanctified and Consecrated by his death, and so doth he consecrate us. For by one offering, he hath perfected for ever them that are sanctified: *Ergo*, By his offering of our soul, and suffering in our soul, hath he consecrated our soul and affections.

Damascene. *Heb.* 5. 9. *Heb.* 10. 14.

Suscepit affectum meum, ut emanduret: He took my affection to amend it, &c. Now he hath amended it; in that he consecrated it by his offering (*Heb.* 10. 14.) *Illud pro nobis suscepit, quod in nobis amplius periclitabatur*: He hath taken that for us, which was most in danger for us, &c. that is, our soul as he expoundeth it, *de incarnat*, c. 7. But Christ hath not otherwise delivered us from the danger, but by entring into the danger for us; this danger of the soul, is the fear and feeling of Gods wrath.

Thirdly: Christ bore our sorrows, *Isa.* 53. 4. *Now what sorrows should we bear, but the sorrows due unto us for our sins*; and surely these were not corporal only, but spiritual also, and those did Christ bear in his soul. The same Prophet saith, *ver.* 10. *He shall make his soul an offering for sin: Ergo*, Christ offered his Soul, as well as his Body. Again, Our Saviour himself saith *My Soul is very heavy unto death*. Certainly it was not the bodily death which Christ feared, for then he should have been weaker than many Martyrs, yea, than many of the *Romans*, who made no more of dying, than of dining; therefore Christs Soul was verily and properly stricken with heavinesse, and not with the beholding of bodily torments only, as some dream. But

Matth. 26. 38.

4. Fourthly: That whereby *Adam* and we ever since do most properly commit sin, by the same hath Christ, the second *Adam*, made satisfaction properly for our sin; but *Adam* did, and we all do properly commit sin in our souls, our bodies being but the instruments: *Ergo*, Christ, by, and in his soul, hath properly made satisfaction. First: The truth of the proposition is confirmed by the Apostle, *As by one mans disobedience, we are made Sinners, so by the obedience of one, many shall be made Righteous*: Christ then satisfied for us by the same wherein *Adam* disobeyed. Now *Adams* soul was in the transgression as well as his body, and accordingly was Christs very soul in his sufferings and satisfaction, and Christ obeyed; that is, in his soul; for obedience belongeth to the soul, as one observeth upon those words of the Apostle, *Phil.* 2. 8. *He became obedient unto death even the death of the Cross: Who doth not understand* (saith the same Author) *that obedience doth belong to the humane will.*

Rom. 5 19.

Agatho Epist. ad Constantin. upon Phil. 2. 8.

That there is a kind of dying in the soul, when it is pierced with grief, besides the death of the soul, either by sin or damnation is not disagreeing to the Scripture. *Simeon* saith to *Mary*, *A sword shall pierce through thy soul*: Look as then the body dyeth, being pierced with a sword, so the soul may be said to dye or languish, when it is pierced

Luk. 2 35.

pierced with grief; what else is Crucifying, but dying? Now the soul is said to be Crucified, as is evident by that passage of the Apostle; *I am Crucified to the World*, when as yet his body was alive. So *Ambrose* doubts not to say, *Mens mea in Christo Crucifixa est*, My soul was Crucified in Christ, that is, Christ in His Soul was Crucified, which he calleth our soul, because he did assume our soul and body; or else where he saith, *Mea est voluntas, quam suam dixit*, &c. It is my will, which he calleth his; it is my heavines, which he took with my affections; yet was it properly and personally Christs Soul and Will, but ours by community of nature.

Gal. 6. 14.

Ambrose, lib. 5. *in* Luc.

Ambrose, lib. 2. de fid. c. 3.

Secondly: For the Assumption. 1. Howsoever it be admitted that the body is the instrument of the soul, both in sinning and suffering, yet the conclusion is this, That because sin is committed in the soul principally and properly, therefore the satisfaction must be made in the soul principally and properly: If this conclusion be granted, we have that we would; for the bodily pains affecting the soul, are not the proper passions of the soul, neither is the soul said to suffer properly, when the body suffereth, but by way of compassion and consent. 2. We grant that in the proper and immediate sufferings of the soul, the body also is affected: As when Christ was in his Agony in the Garden, his whole body was therewith stirred and moved, and that it did sweat drops of blood: But it is one thing when the grief beginneth immediatly in the soul, and so affecteth the body, and when the pain is first inflicted upon the body, and so worketh upon the soul, there the soul suffereth properly and principally, of which sufferings we speak here neither properly nor principally, which is not the thing in question. 3. It is not the reasonable soul that is affected with the body, for it is a ground in Philosophy (that the soul suffereth not) but only the sensitive part: But the grief that we speak of, that is satisfactory for sin, must be in the very reasonable soul, where sin took the beginning, and so *Ambrose* saith upon those words of Christ, *My Soul is heavy to death*; *Ad rationabilis assumptionem animæ*,

2.

Ambrose de Incarnat. cap. 7.

animæ, &c. *naturæ humanæ refertur affectum:* It is referred to the assumption of the reasonable soul, and humane affection.

Pride, Ambition, Infidelity began in *Adams* soul, and had their determination there; in the committing of those sins, the body had no part; indeed with the ear, they heard the suggestion of Satan; but it was no sin, till in their minds they had consented unto it: Wherefore, seeing the first sin committed, was properly and wholly in the soul, for the same the soul must properly and wholly satisfie.

Because sin took beginning from *Adams* soul, the satisfaction also must begin in Christs Soul, as *Ambrose* saith, *Incipio in Christo vincere, unde in* Adam *victus sum.* I begin there to win in Christ, where in *Adam* I was overcome: Then it followeth, that the sufferings of Christs soul took beginning there, and were not derived by simpathy from the stripes and pain of the body. We infer then, that therefore Christs Soul had proper and immediate sufferings, besides those which proceeded from simpathy with his body, and all Christs sufferings were satisfactory: *Ergo*, Christ did satisfie for our sins properly and immediatly in his soul.

Ambrose. lib 4. *in* Luc.

But if you please, take this fourth Argument in another form of words, thus, The punishment which was pronounced against the first *Adam*, (our first Surety) and in him against us; that same did Christ, the second *Adam*, (our next and best Surety) bear for us, (or else it must still lye upon us to suffer it.) But the punishment threatned and denounced against *Adam*, for transgression, was not only corporal, respecting our bodyes, but spiritual also, respecting our souls. There was a spiritual malediction due unto our souls, as well as a corporal, &c.

Look as God put a Sanction on the Law and Covenant of works made with all of us in *Adam*, that he and his should be liable to death, both of body and soul (which Covenant being broken by sin, all Sinners became obnoxious

noxious to the death both of body and soul) so it was necessary that the Redeemed should be delivered from the death of both, by the Redeemers tasting of death in both kinds, as much as should be sufficient for their Redemption. O Sirs, as sin infected the whole Man, soul and body, and the Curse following on sin, left no part nor power of the mans soul free; so Justice required that the Redeemer, coming in the room of the persons Redeemed, should feel the force of the Curse both in body and soul. But

Fifthly: *He shall see of the travel of his soul*, Isa. 53. Here the soul is taken properly, and the travel of Christs soul is his sufferings; for it follows, *And he shall bear their Iniquities.* But 5.

Sixthly: *Christ gave himself for his peoples sins*, Gal. 1. 9. *Who gave himself for our sins*, Tit. 2. 14. *Who gave himself for us, that he might Redeem us from all Iniquities*, &c. but the body only is not himself, *ergo*, The Apostle saith *Phil.* 2. 7. *Christus* ἐκένωσε, *Exinanivit*, Christ did empty or evacuate himself; or as *Tertullian* expounds it, *Exhausit*, He drew out himself, or was exhaust, which agrees with the Prophesie of *Daniel*, Chap. 9. 26. *Messias shall have nothing, being brought to nothing by his death, without life, strength, esteem, honour*, &c. Hence we conclude, that if Christ were exhaust upon the Cross, if nothing was left him; that he suffered in body and soul; that there was no part within or without free from the Cross, but all was emptied and poured out for our Redemption. 6. *Ephe.* 5. 25. 1 *Tim.* 2. 6. Tertullian, Contra Marcian. lib. 5.

Again: We read *That Christ, through the eternal Spirit, offered himself to God*; Whatsoever was in Christ, did either offer, or was offered; His eternal Spirit only did offer, *ergo*, His whole humane Nature, both Body and Soul was offered. Thus *Origen* witnesseth in these words, *Vide quo modo verus pontifex Jesus Christus adsumpto boatillo carnis humanæ*, &c. See how our true Priest, Jesus Christ, taking the censor of his humane flesh, putting to the fire of the Altar; that is, His magnificent Soul, wherewith he was born in the flesh; and adding Incense, that is, an *Heb.* 9. 14 Origen. hom. 9 in Levit.

immaculate Spirit, stood in the middest between the living and the dead. Thus you see that he makes Christs soul a part in the Sacrifice.

Seventhly and lastly: Christs love unto man, in suffering for him, was in the highest degree, and greatest measure that could be; as the Lord saith, *What could I have done any more for my Vineyard, that I have not done unto it?* But if Christ had given his Body only, and not his Soul for us, he had not done for us all he could, and so his love should have been greatly empaired and diminished; *ergo*, He gave his Soul also together with his Body, to be the full price of our Redemption; and certainly, the travail and labour of Christs Soul was most acceptable unto God, *Isa.* 53. 12. *Therefore I will give him a Portion with the great, because he hath poured out his Soul unto death*, &c. and bare the sins of many. Doubtless, the sufferings of Christ in his Soul (together with his Body) doth most fully and amply commend and set forth Gods great love to poor Sinners. Before I close up this particular, take a few Testimonies of the Fathers, which do witness with us for the sufferings of Christ, both in Soul and Body.

Isa. 35. 12.

Ambrose. de Incarnat. c. 6.

Christ hath taken off us, that which he should offer as proper for us, to Rédeem us; and whatsoever Christ took off us, he offered; *ergo*, He offered Body and Soul, for he took both.

Concil. Hispalens. 2. c. 13.

Another upon these words, *My Soul is heavy*; saith *Anima passionibus obnoxia, divinitas libra*; His Soul was subject to passions, his Divinity was free, &c. If nothing were free but his Divine Nature, than his Soul was subject to the proper and immediate passions thereof.

Hierom in 31. cap. *Isa.*

Perspicuum est, sicut corpus flagellatum, ita animam verè doluisse, &c. It is evident, that as his body was whipped, so his Soul was verily and truly grieved; lest some part of Christs sufferings should be true, some part false; *ergo*, Christs Soul as properly and truly suffered, as his Body; the Soul had her proper grief, as the Body had whipping; the

the whipping then of the body, was not the proper grief of the soul: Whole Christ gave himself, and whole Christ offered himself; *ergo*, He offered his soul not only to suffer by way of compassion with his body, as it may be answered, but he offered it as a Sacrafice, and suffered all passions whatsoever incident to the soul: The same Author expounds himself further, thus, Because this God took whole man, therefore he shewed in truth, in himself the passions of whole man; and having a reasonable soul, what infirmities soever of the soul, without sin, he took and bare. If Christ then did take and bare all the passions of the soul, without sin, then the proper and immediate grief and anguish thereof, and not the compassion only with the body. To these let me add the consent of the reformed Churches; *French Confes.* Christ did suffer both in body and soul, and was made like unto us in all things, Sin only excepted.

Fulgentius ad Thrasimund. *lib.* 3.

Harm p. 59. Sect. 6.

Thomas granteth, that Christ, *Secundum genus, passus est omnem passionem humanam*, in general, suffered all humane sufferings; as in his soul heaviness, fear, *&c.*

3. Par. qu 46. Artic. 5.

Now the Testimonies of the Fathers, and the consent of the reformed Churches, affirming the same, that Christ was Crucified in his soul, and that he gave his soul a price of Redemption for our souls: Who can then doubt of this, but that Christ verily, properly, immediatly suffered in his soul, in all the proper passions thereof, as he endured pains and torments in his flesh; and if you please, this may go for an eighth argument to prove that Christ suffered in his soul.

† Forsaken, 1. By denying of protection. 2. By withdrawing of solace. *Non solvit unionem, sed subtraxit visionem. Leo.* The Union was not dissolved, but the beams, the influence was restrained.

Secondly: That the sufferings of Christ in his soul, were very high, and great, and wonderful, both as to the punishment of loss, and as to the punishment of sense; all which *I* shall make evident in these four particulars.

First: That Jesus Christ did suffer derelict̃ion, of God really; that he was indeed deserted & † forsaken of God, is most evident, *Math.* 27.46. *My God, my God, why hast thou forsaken me:* But to prevent mistakes in this high

point, seriously consider. 1. That *I* do not mean that there was any such desertion of Christ, by God, as did desolve the union of the Natures in the person of Christ. (For Christ in all his sufferings still remained God and Man.) Nor 2. Do I mean an absolute desertion in respect of the presence of God. (For God was still present with Christ in all his sufferings, and the God-head did support his Humanity in, and under his sufferings) but that which *I* mean, is this. That as to the sensible and comforting manifestations of Gods presence, thus he was for a time left and forsaken of God; God for a time had taken away all sensible consolation, and s lt joy from Christs humane soul, that so divine justice might in his sufferings be the more fully satisfied. In this desertion, Christ is not to be looked upon simply, as he is in his own person the Son of the Father, in whom he is always well pleased, but as he standeth in the room of Sinners, Surety and Cautioner, paying their debt; in which respect it concerned Christ to be dealt with, as one standing in our stead, as one guilty, and paying the debt of being forsaken of God, which we were bound to suffer fully, and for ever, if he had not interposed for us. There is between Christ and God. 1. An eternal Union natural of the person. 2. Of the God-head and Man-hood. 3. Of Grace and Protection: In this last sense, he means forsaken, according to his feeling: Hence he said, *Not my Father, my Father, but my God, my God*; which words, are not words of complaining, but words expressing his grief and sorrow. Our Lord Christ was forsaken, not only of all Creature comforts, but (that which was worse than all) of his Fathers favour to his present apprehension, left forlorne and destitute for a time, that we might be received for ever. Christ was for a time left and forsaken of God, as *David* (who in this particular was a type of Christs suffering) cryed out, *Psal.* 22. 1. *My God, my God, why hast thou forsaken me? why art thou so far from my help?* He was indeed really forsaken of God; God did indeed leave him in respect of his sense and feeling. So was Christ truly

Matth. 3. 17. *Mark* 1. 11. *My God, my God, why hast thou forsaken me.* Christ spake these words, that thereby he might draw the *Jews* to a serious consideration, and a nim adversion of his death and passion, which he underwent, not for his own, but for our sins. *Pet. Gal.* lib. 8. c. 18. pag. 343.

truly and really forsaken of God, and not in colour or shew, as some affirm. (*Athanasius* speaking of Gods forsaking of Christ, saith, *All things were done naturally, and in truth, not in opinion or shew.*) Though God did still continue a God to *David*, yet in *Davids* apprehension and feeling, he was forsaken of God. Though God was still a God to Christ, yet as to his feeling, he was left of God, to wrestle with God, and to bear the wrath of God, due unto us. Look as Christ was scourged, that we might not be scourged, so Christ was forsaken, that we might not be forsaken. Christ was forsaken for a time, that we might not be forsaken for ever.

Relinquit Deus dum non parcit, saith *Tertullian*

Ambrose.

Fevardentius absolutely denies that Christ did truly complain upon the Cross, that he was forsaken of God; and therefore he thus objecteth and reasoneth. If Christ were truly forsaken of God, it would follow that the Hypostatical Union was dissolved, and that Christ was personally separated from God, for otherwise he could not be forsaken.

Fevarden. *pag* 473. Consil 1.

To what he objects, we thus reply first. If Christ had been totally and eternally forsaken, the personal union must have been dissolved; but upon this temporal and partial rejection, or dereliction, there followeth not a personal dissolution, or general dereliction: But secondly: As the Body of Christ, being without life, was still Hypostatically united to the God-head, so was the soul of Christ, though for a time, without feeling of his favour; the dereliction of the one, doth no more dissolve the Hypostatical Union, than the death of the other. If life went from the body, and yet the Deity was not separated in the personal consecration, but only suspended in operation. So the feeling of Gods favour, which is the life of the soul, might be intermitted in Christ, and yet the Divine Union not dissolved.

Thirdly: *Augustine* doth well shew how this may be when he saith (*Passio Christi dulcis fuit, divinitatis somnus,*) That the passion of Christ was the sweet sleep of his Divinity; like as then in sleep the soul is not departed,

August, *lib* de essent divin.

though the operation thereof be deferred; so in Christs sleep upon the Cross, the God-head was not separated, though the working power thereof were for a time sequestred. Look as the Elect Members of Christ may be forsaken, though not totally or finally; but *ex parte* in part, and for a time, and yet their Election remain firm still; the same may be the case of our head, that he was *ex parte de relictus*; only in part forsaken, and for a time always beloved for his own Innocency, but for us and in our person, as our pledg and Surety, deserted.

There are two kinds of dereliction, or forsaking; one is for a time, and in part, so the Elect may be, and so Christ was forsaken upon the Cross; another which is total, final, and general; and so neither Christ nor his Members never was, nor never shall be forsaken. Christ in the deepest anguish of his soul is upheld and sustained by his Faith, *My God, my God*; whereby he sheweth his singular confidence and trust in God, notwithstanding the present sense of his wrath.

Quest. *But how can Christ be forsaken of God himself, being God; for the Father, Son, and Holy-Ghost are all three but one and the same God?* Yea, *How can he be forsaken of God, seeing he is the Son of God? and if the Lord leave not his Children, which hope and trust in him, how can he forsake Christ his only begotten Son, who depended upon him and his mighty power?*

1. Answ. First: By God, here we are to understand God the Father, the first person of the blessed Trinity; according to the vulgar and common rule, when God is compared with the Son or Holy-Ghost, then the Father is meant by this title God; not that the Father is more God than the Son, for in dignity all the Three Persons are equal, but they are distinguished in order only; and thus the Father is the first Person, the Son the Second, and the Holy-Ghost the Third.

2. Answ. Secondly: Our Saviours complaint, that he was forsaken, must be understood in regard of his humane Nature, and not of his God-head; although the God-head and

and Man-hood were never severed from the first time of his Incarnation, but the God-head of Christ; and so the God-head of the Father did not shew forth his power in his Man-hood, but did as it were lye a sleep for a time, that the Man-hood might suffer.

Thirdly: Christ was not indeed utterly forsaken of God, in regard of his humane Nature, but only as it were forsaken; that is, Although there were some few minutes and moments, in which he received no sensible consolations from the Deity; yet that he was not utterly forsaken, is most clear from this place, where he flees unto the Lord, as unto his God, *My God, my God*; as also from his Resurrection the third day. 3. Answ.

Fourthly: Divines say, that there are six kinds of dereliction or forsakings: 1. By disunion of person; and 2. By loss of grace; and 3. By diminution and weaknings of grace: and 4. By want of assurance of future deliverance and present support; and 5. By denial of Protection; and 6. By withdrawing of all solace and comfort. Now it is foolish and impious to think that Christ was forsaken any of the first four ways; for the unity of his person was never dissolved, his graces were never either taken away, or diminished; neither was it possible that he should want Assurance of future deliverance and present support, that was Eternal God, and Lord of Life; but the two last ways he may rightly be said to have been forsaken, in that his Father denied to protect and keep him out of the hands of his cruel, bloody, and mercilesse Enemies; no ways restraining them, but suffering them to do the uttermost that their wicked hearts could imagine, and left him to endure the extremity of their fury and malice; and that nothing might be wanting to make his sorrows beyond measure sorrowful, withdrew from him that solace and comfort that he was wont to find in God; and removed far from him all things for a little time, that might any way lessen and asswage the extremity of his pain. 4. Answ.

Secondly,

Secondly: That Jesus Christ did feel and suffer the wrath of God which was due unto us for our sins. The Prophet *Isa.* 53. 4. saith, *That he was plagued and smitten of God*; and ver. 5. *The chastisement of our peace was upon him.* To be plagued and smitten of God, is to feel and suffer the stroak of his wrath: And so to be chastised of God, as to make peace with God, or to appease him, is so to suffer the wrath of God, as to satisfie God, and to remove it. And truly, how Christ should possibly escape the feeling of the wrath of God, incensed against our sins, he standing as a Surety for us, with our sins laid upon him, and for them fully to satisfie the justice of God, is not Christianly, or rationally imaginable.

And whereas some do object, that Christ was always the beloved of his Father, and therefore could never be the object of Gods wrath.

Sol. I answer: By distinguishing of the person of Christ, whom his Father always loved, and as sustaining our sins, and in our room standing to satisfie the justice of God; and as so, the wrath of God fell upon him, and he bore it, and so satisfied the justice of God, that we thereby are now delivered from wrath through him. So the Apostle, *Rom.* 5. 9. *Much more being justified by his blood, we shall be saved from wrath by him*: 1 Thes. 1. 10. *And to wait for his Son from Heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.*

It is a groundless conceit of some learned heads, who deny the cause of Christs Agony, to be the drinking of that Cup of wrath that was given to him by his Father; saying, *That the sight of it only, and of the peril he saw we were in, was the cause of his Agony*; for the Cup was not only shew'd unto him, and the great wrath, due to our sins set before him, that he should see it, and tremble at the apprehension of the danger we were in, but it was poured not only on him, but into him; that he for the sins of his Redeemed Ones should suffer it sensibly, and drink it, that the bitterness thereof might affect all the powers of his soul and body: for the Scripture do's sufficiently testifie,

Joh. 18. 11.

teſtifie, that not only upon the ſight and apprehenſion of this wrath and curſe coming on him, the holy humane Nature did holily abhor it; but alſo that he ſubmitted to receive it upon the conſideration of the divine decree and agreement made upon the price, to be paid by him, and that upon the feeling of this wrath, this Agony in his ſoul, and bloody ſweat of his body was brought on.

H.b. 5. 7.

Matth. 26. 38, 39, 42, 44. 1 *Cor.* 6. 20. *cap.* 7. 23.

But how could the pourings forth of the Fathers wrath, upon his innocent and dear Son, conſiſt with his Fatherly love to him, &c?

Queſt.

Even as the innocency and holineſs of Chriſt could well conſiſt with his taking upon him the puniſhment of our ſins; for even the wrath of a juſt man, inflicting capital puniſhment on a condemned perſon, (put caſe it be his own Child) can well conſiſt with Fatherly affection towards his Child ſuffering puniſhment. Did you never ſee a Father weep over ſuch a Son that he has corrected moſt ſeverely? Did you never ſee a Judge ſhed tears for thoſe very perſons that he has Condemned? There is no doubt but wrath and love can well conſiſt in God, in whom affections do not war one with another, nor fight with reaſon, as it often falls among men; for the affections aſcribed unto God, are effects rather of his holy will towards us, than properly called affections in him; and theſe effects of Gods will about us, do always tend to our happineſs and bleſſedneſs at laſt, how-ever they are diverſe one from another in themſelves.

Anſw.

Thirdly: That Jeſus Chriſt did feel and ſuffer the very torments of Hell, though not after a Helliſh manner. *I* readily grant that Jeſus Chriſt did not locally deſcend into Hell, to ſuffer there amongſt the damned, neither did he ſuffer Helliſh darkneſs, nor the flames of Hell, nor the Worm that never dyes, nor final deſpair, nor guilt of Conſcience, nor gnaſhing of teeth, nor impatient indignation, nor eternal ſeparation from God; theſe things were abſolutely inconſiſtent with the holineſs, purity, and dignity of his perſon, and with the office of a Mediator and Redeemer. But yet *I* ſay that our Lord Jeſus Chriſt

3.

did suffer in his Soul for our sins such pain, horror, terror, agony, and consternation, as amounted unto *cruciatus infernales*, and are in Scripture called *The sorrows of Hell.* *The sorrows of Hell did compass me about,* (or the cords of Hell did compass me about, such as wherewith they bind Malefactors when they are led forth to Execution.) Now these sorrows, these cords of Hell, were the things that extorted from him that passionate expostulation, *My God, my God, why hast thou forsaken me.* Christs sufferings were unspeakable, and somewhat answerable to the pains of Hell. Hence the Greek Letany, *By thine unknown sufferings, good Lord deliver us.* *Funinus* an Italian Martyr, being asked by one, why he was so merry at his death, sith Christ himself was so sorrowful; *Christ,* said he, *sustained in his soul, all the sorrows and conflicts with Hell and death due to us*; by whose sufferings we are delivered from sorrow and the fear of them all. It was a great saying of a very learned man, that setting Iniquity and Eternity of punishment aside (which Christ might not sustain) Christ did more vehemently and sharply feel the wrath of God, then ever any man did or shall, no not any person reprobated and damned excepted; and certainly, the reason annexed, to prove this expression, is very weighty, because all the wrath, that was due for all the sins of the Elect (all whose sins were laid on Christ) was greater than the wrath which belonged to any one sinner, though damned for his personal sinning: and besides this, if you do seriously consider those sufferings of Christ in his Agony, in the Garden, you may (by them) conjecture what hellish torments Christ did suffer for us. In that Agony of his, he was afraid, and amazed, and fell flat on the ground: He began to be sore amazed, and to be very heavy; and saith unto them, *My soul is exceeding sorowful unto death*; and his sweat was as it were great drops of blood falling down to the ground: He did sweat clotted blood, to such abundance, that it streamed through his apparel, and did wet the ground; which dreadful Agony of Christ, how it could arise from any other

Psal. 18. 5.

Math. 27. 46.

Δὶ ἀγνώστων σοῦ παθημάτων.

Rom. and Mon. *fol.* 853.

Isa. 53. 6.

Math. 14. 33. *vers.* 34.

Luk 22. 44.

other cauſe than the ſenſe of the wrath of God, parallel to that in Hell *I* know not.

Orthodox Divines do generally take Chriſts ſufferings in his ſoul, and the detaining his body in the grave (put in as the cloſe and laſt part of Chriſts ſufferings) as the true meaning of that expreſſion, *He deſcended into Hell*; not only becauſe theſe pains which Chriſt ſuffered both in body and ſoul, were due to us in full meaſure, but alſo, becauſe that which Chriſt in point of torment and vexation ſuffered was in ſome reſpect of the ſame kind with the torment of the damned. For the clearing of this, conſider, that in the puniſhment of the damned, there are theſe three things. 1 The perverſe diſpoſition of the mind of the damned in their ſufferings. 2. The duration and perpetuity of their puniſhment. And 3. The puniſhment it ſelf, tormenting ſoul and body: Of theſe three, the firſt two could have no place in Chriſt: Not the firſt, Becauſe he willingly offered himſelf a Sacrifice for our ſins, and upon agreement paid the Ranſom fully: Not the ſecond, Becauſe he could no longer be held under ſorrows and ſufferings, than he had ſatisfied Divine Juſtice, and paid the price that he was to lay down. And his infinit excellency and glory made his ſhort ſufferings to be of infinit worth, and equivalent to our everlaſting ſufferings. The third then only remaineth, which was the real and ſenſible torments of his ſoul and body, which he did really feel and experience when he was upon the Croſs. O Sirs, What need you queſtion Chriſts undergoing of Helliſh pains, when all the pains, torments, curſe, and wrath, which was due to the Elect, did fall on Chriſt, and lye on Chriſt, till Divine Juſtice was fully ſatisfied. Though Chriſt did not ſuffer eternal death for ſinners, yet he ſuffered that which was equivalent, and therefore the juſtice of God is by his death wholly appeaſed.

Heb. 9. 14. *Heb.* 10. 5, 6, 7, 8. *Act.* 2. 24. 1 *Pet.* 2. 24. 2 *Cor.* 6. ult.

It is good ſeriouſly to ponder upon theſe Scriptures, *Pſal.* 18. 5. *The ſorrows of Hell did compaſs me about*, Pſal. 88. 3. *My ſoul is filled with evil, and my life draweth near to Hell*, Pſal. 86. 13. *Thou haſt delivered my Soul from the*

nethermost Hell. In these places the Prophet speaks in the person of Christ; and the Papists themselves do confess that the Hebrew word *Sheol*, that is here used, is taken for Hell properly, and not for the Grave; therefore these places do strongly conclude for the hellish sorrows or sufferings of Christ. So *Act.* 2. 27. *Thou wilt not leave my Soul in Hell.* If Christs soul be not left or forsaken in Hell, yet it follows, it was in Hell; not that Christ did feel the sorrows of Hell, after death, but that he did feel the very sorrows of Hell in his soul while he lived. Certainly the whole punishment of body and soul which was due unto us, Christ our Redeemer was in general to suffer and satisfie for in his own person; but the torments and terrors of Hell, and the vehement sense of Gods wrath, are that punishment which did belong to the soul; *ergo*, Christ did suffer the torments and terrors of Hell: By the whole punishment, you are to understand the whole kind or substance of the punishment, not all the circumstances; and the very same manner, the whole punishment, then is the whole kind of punishment; that is, in body and soul, which Christ ought to have suffered, though not in the same manner and circumstance. 1. neither for the place of Hell Locally: Nor 2. For the time Eternally: Nor 3. For the manner Sinfully. When we say Christ was to suffer our whole punishment, all such punishments as cannot be suffered without sin, as desperation, final reprobation are manifestly excepted. Christ did bear all our punishment, though not as we should have borne it; that is, 1. Sinfully. 2. Eternally. 3. Hellishly: But he did so bear all our punishment, as to finish all upon the Cross; and in such sort as Gods justice was satisfied, his Person not disgraced, nor his Holiness defiled, and yet mans Salvation fully perfected. We constantly affirm that Christ did suffer the pains of Hell in his Soul, with these three restrictions. 1. That there be neither indignity offered to his Royal Person. 2. Nor injury to his Holy Nature. 3. Nor impossibility to his glorious work: All such pains of Hell then as Christ might

2 *Col* 14. 15.

Heb 9. 4 cap. 10 15.

might have ſuffered: 1. His Perſon not diſhonoured. 2. His Nature with ſin not defiled. 3. His work of our Redemption not hindered, we do ſtedfaſtly believe were ſuſtained by our Bleſſed Saviour. Conſider a few things.

1. Firſt: Conſider the adjuncts of Hell, which are theſe four. 1. The place which is Infernal. 2. The time which is Perpetual. 3. The darkneſs which is unſpeakable. 4. The Miniſters and Torments; the Spirits and Devils which are irreconcileable. Now theſe adjuncts of Hell Chriſt is freed from, for the dignity of his perſon; it was not fit that the Son of God, the Heir of Heaven, ſhould be ſhut up in Hell, or that he ſhould for ever be tormented, who is never from Gods preſence ſequeſtred, or that the light of the world ſhould be cloſed up in darkneſs, or that he who bindeth the evil Spirits, ſhould be bound by them, *&c.*

2. Secondly: Conſider the effects (or rather the defects) of Hell, which are chiefly theſe two. Firſt: The deprivation of all vertue, grace, holineſs. Secondly: The real poſſeſſion of all Vice, Impiety, Blaſphemy, *&c.* Now the neceſſity of the work of Chriſt doth exempt him from theſe effects; for if he had been either void of grace, or poſſeſſed with vice, he could not have been the Redeemer of poor loſt ſouls; for the want of Vertue he could not have Redeemed others; for the preſence of ſin he ſhould have been Redeemed himſelf; and from fretting Indignation, and fearful Deſperation, the piety and ſanctity of his Nature doth preſerve him; who being without ſin, could neither by Indignation diſpleaſe his Father, nor by Deſperation deſtroy himſelf. So that if you conſider either the adjuncts of Hell, or the effects, then I ſay we do remove all them as far off from the holy ſoul of Chriſt, as Heaven is from Hell, or the Eaſt from the Weſt, or darkneſs from light, *&c.*

3. Thirdly: Conſider the puniſhment it ſelf. Now concerning this we ſay, That our bleſſed Saviour as in himſelf, he bare all the ſins of the Elect. So he alſo ſuffered

the whole punishment of body and soul in general, that was due unto us, for the same which we should have endured, if he had not satisfied for it; and so consequently we affirm, that he felt the anguish of soul, and horror of Gods wrath, and so in soul entred into the torments of Hell for us, sustained them, and vanquished them: One

Calvin, *in Math.* 26. 39.

spaking in honour of Christs passion, saith, *Cum iram Dei sibi propositum videret*, When he saw the wrath of God set before him, presenting himself before Gods tribunal, loaden with the sins of the whole world, it was necessary for him to fear the deep bottomless pit of death. Again

Calvin, *in Math.* 27. 46.

saith the same Author, *Cum species Christo objecta est*, &c. Such an object being offered to Christs view, as though God being set against him, he were appointed to destruction; he was with horror affrighted, which was able an hundred times to have swallowed up all mortal Creatures; but he by the wonderful power of his spirit, escaped with Victory. *What dishonour was it to our Saviour Christ* (saith another) *to suffer that which was necessary for our Redemption*, namely, that torment of Hell which we had deserved, and which the Justice of God required, that he should endure for our Redemption: Or rather, what is more to the honour of Christ, then that he vouchsafed to descend into Hell for us, and to abide that bitter pain which we had deserved to suffer Eternally; and what may rather be called Hell, then the anguish of soul which he suffered; when he being yet God, complained that he was forsaken of God. O Sirs, this we need not fear to confess, that Christ bearing our sins in himself, upon the Cross, did feel himself, during that combat, as rejected and forsaken of God, and accursed for us, and the flames of his Fathers wrath burning within him; so that to the honour of Christs Passion, we confess that our blessed Redeemer refused no part of our punishment, but endured the very pains of Hell so far, as they tended not, neither to the derogation of his Person, deprivation of his Nature, destruction of his Office, &c.

Fulk. *in Act* 2. *Sect.* 11.

Here

Here it may be query'd whether the Lord Jeſus Chriſt underwent the *idem*, the very ſelf-ſame puniſhment that we ſhould have undergone? or only the *tantundem*, that which did amount, and was equivalent thereunto? To which, I Anſwer, That in different reſpects, both may be affirmed. The puniſhment which Chriſt indur'd, if it be conſidered in its ſubſtance, kind, or nature, ſo 'twas the ſame with that the Sinner himſelf ſhould have undergone; but if it be conſidered with reſpect to certain circumſtances, adjuncts, or accidents, which attend that puniſhment, (as inflicted upon the Sinner) ſo 'twas but equivalent and not the ſame. The puniſhment due to the Sinner, was death, the curſe of the Law (upon the breach of the firſt Covenant,) now this Chriſt underwent, *For he was made a Curſe for us.* The adjuncts attending this death, were the Eternity of it, Deſperation going along with it, *&c.* Theſe Chriſt was freed from (the dignity of his Perſon ſupplying the former, the ſanctity of his Perſon, ſecuring him againſt the latter;) therefore in reference unto theſe (and to ſome other things already mentioned) it was but the *tantundem*, not the *idem*; but ſuppoſe there had been nothing of ſameneſs, nothing beyond equivalency in what Chriſt ſuffered; yet that was enough, for it was not required that Chriſt ſhould ſuffer every kind of Curſe, which is the effect of ſin, but in the general accurſed death. Look as in his fulfilling of the Law for us, it was not neceſſary that he ſhould perform every holy duty that the Law requireth; for he could not perform that obedience which Magiſtrates, or Married perſons are bound to do: Its enough that there was a fulfilling of it in the general for us. So here it was not neceſſary that Jeſus Chriſt ſhould undergo in every reſpect the ſame puniſhment which the offender himſelf was lyable unto; but if he ſhall undergoe ſo much as may ſatisfie the Laws threatnings, and vindicate the Law-giver in his Truth, Juſtice, and Righteous government, that was enough. Now that was unqueſtionably done by Chriſt.

Gal. 3. 13.

But

1. Obj. But some may object, and say, *How could Christ suffer the pains of the second death, without dis-union of the God-head from the Man-hood, for the God-head could not dye? Or what interest had Christs God-head in his humane sufferings, to make them both so short, and so precious, and satisfactory to Divine justice for the sins of so many Sinners; especially when we consider that God cannot suffer?*

1. *Answ.* I Answer: It followeth not, that because Christ is United into one Person with God, that therefore he did not suffer the pains of Hell; for by the same reason, he should not have suffered in his body, for the Union of his Person could have preserved him from sufferings in the one, as well as in the other, and neither God, Angels, nor Men compelled him to undertake this difficult and bloody work, but his own free and unspeakable love to Man-kind, as himself declares, *Joh.* 10. 17. *Therefore my Father loves me, because I lay down my life*, ver. 18. *No man taketh it from me, but I lay it down of my self.* If Christ had been constrained to suffer, then both men and Angels might fear and tremble; but as one saith well, *Voluntas sponte morientis, placuit Deo*; The willingness of him that dyed, pleased God, who offered himself to be the Redeemer of fallen man.

Isa 53. 12. *Psal.* 40. 7, 8. *Heb.* 10. 9, 10.

Bernard

2. *Answ.* But secondly: I Answer from 1 *Joh.* 3. 16. Hereby perceive we the love of God, because he laid down his life for us. The person dying was God, else his person could have done us no good. The Person suffering must be God as well as man, but the God-head suffered not: As if you shoot off a Cannon in the bright ayr, the ayr suffers, but the light of it suffers not: Actions and passions belong to persons. Nothing less then that person, who is God-Man, could bear the brunt of the day, satisfie Divine justice, pacifie Divine wrath, bring in an everlasting Righteousness, and make us happy for ever. But

3. Thirdly: I answer thus; Albeit the passion of the humane Nature, could not so far reach the God-head of Christ, that it should in a physical sense suffer, (which indeed is impossible,) yet these sufferings did so affect the per-

Person, that it may truly be said, that God suffered, and by his blood bought his people to himself; for albeit, the proper and formal subject of physical sufferings, be only the humane Nature; yet the principal subject of sufferings, both in a physical and moral sense, is Christs Person, God and Man; from the dignity whereof, the worth and excellency of all sorts of sufferings, the merit and the satisfactory sufficiency of the price did flow.

Act. 20. 28. 1 *Pet.* 1. 18, 19; 20. 1 *Cor.* 6, 20. *cap.* 7. 23.

O Sirs, you must seriously consider, that though Christ as God, in his God-head could not suffer in a physical sense, yet in a moral sense he might suffer, and did suffer: For he being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of men; and being found in fashion as a Man, he humbled himself, and became obedient unto death, even the death of the Cross. O! who can sum up the contradictions, the railings, the revilings, the contempts, the despisings and calumnies that Christ met with from Sinners, yea from the worst of Sinners.

Phil. 2. 6, 7, 8.

But how could so low a debasing of the Son of man, or of the humane nature assumed by Christ, consist with the Majesty of the Person of the Son of God.

2. *Objct.*

We must distinguish those things in Christ, which are proper to either of the two Natures, from those things which are ascribed to his Person, in respect of either of the Natures, or both the Natures; for infirmity, physical suffering, or mortality, are proper to the humane Nature. The glory of power, and grace, and mercy, and super-excellent Majesty, and such like, are proper to the Deity; but the sufferings of the humane Nature, are so far from diminishing the glory of the divine Nature, that they do manifest the same, and make it appear more clearly and gloriously, for by how much the humane Nature was weakned, depressed, and despised for our sins, for our sakes, by so much the more the love of Christ, God and Man in one person toward man, and his mercy, and power, and grace to man, do shine in the eyes of all that judiciously do look upon him.

Answ.

3. Obj. Object. How could Christ indure Hell-fire, without grievous sins, as blasphemy and despair, *&c.*

Answ. I Answer: That we may walk safely, and without offence, these things must be premised. First, That the
1. sorrows and sufferings of Hell be no otherwise attributed to Christ, than as they may stand with the dignity and worthiness of his Person, the holiness of his Nature, and the performance of the office and work of our Redemption. First then for the soul of Christ to suffer in the local place of Hell, to remain in the darkness thereof, and to be tormented with the material flames there, and eternally to be damned, was not for the dignity of his Person, to whom for his excellency and worthiness, both the place, manner, and time of those torments were dispensed with.

2. Secondly: Final Rejection and Desperation, Blasphemy, and the worm of Conscience agreeth not with the holiness of his Nature, *Who was a Lamb without a spot*, and
Heb. 9. 14. *1 Pet.* 1. 19. therefore we do not, we dare not ascribe them to him. But

3. Thirdly: Destruction of body and soul, which is the second death, could not fall upon Christ; for this were to have destroyed the work of our Redemption, if he had been subject to destruction. But

4. Fourthly and lastly: Blasphemy and Despair are no parts of the pains of the damned, but the consequents, and follow the sense of Gods wrath in a sinful Creature that is overcome by it. But Christ had no sin of his own,
Rev. 16. 9. 11. neither was he overcome of wrath, and therefore he always held fast his integrity and innocency. Despair is an unavoidable Companion, attending the pains of the second death, as all Reprobates do experience. Desperation is an utter hopelessness of any good, and a certain expectation and waiting on the worst that can befall; and this is the lot and portion of the damned in Hell. The wretched sinner in Hell, seeing the sentence passed against him, Gods purpose fulfilled, never to be reversed, the
Luk. 16. 26. gates of Hell made fast upon him, and a great Gulf fixt betwixt

betwixt Hell and Heaven, which renders his eſcape impoſſible; He now gives up all, and reckons on nothing but uttermoſt miſery. Now, mark this deſpair is not an eſſential part of the ſecond death, but only a conſequent, or (at the moſt) an effect occaſioned by the ſinners view, of his irremedileſs woful condition; but this neither did, nor could poſſibly befall the Lord Jeſus; He was able by the power of his God-head, both to ſuffer, and to ſatisfie, and to overcome, therefore he expected a good iſſue, and knew that the end ſhould be happy, and that he ſhould not be aſhamed, *Iſa.* 5. 6, 7. *&c.* Though a very ſhallow ſtream would eaſily drown a little Child, there being no hope of eſcape for it, unleſs one or another ſhould ſtep in ſeaſonably to prevent it. Yet a man that is grown up, may groundedly hope to eſcape out of a far more deep and dangerous place, becauſe by reaſon of his ſtature, ſtrength, and skill, he could wade or ſwim out. Surely, the wrath of the Almighty manifeſted in Hell, is like the vaſt Ocean, or ſome broad, deep River; and therefore when the ſinful Sons and Daughters of *Adam* (which are without ſtrength) are hurl'd into the mid'ſt of it, they muſt needs lye down in their confuſion, as altogether hopeleſs of deliverance, or eſcaping; but this deſpair could not ſeize upon Jeſus Chriſt, becauſe (although his Father took him, & caſt him into the Sea of his wrath, ſo that all the billows of it went over him, yet) being the mighty God, with whom nothing is impoſſible, he was very able to paſs through that Sea of wrath and ſorrow which would have drowned all the world, and come ſafe to ſhore.

Pſal. 16. 9, 10. *Act.* 2. 26, 27, 28, 31.

Rom. 5. 6.

Iſa. 63. 1, 2, 3.

Object. *But when did Chriſt ſuffer Helliſh Torments; they are inflicted after death, not uſually before it; but Chriſts ſoul went ſtrait after death into Paradiſe; how elſe could he ſay to the penitent Thief,* This day ſhalt thou be with me in Paradiſe. *Now to this Objection I ſhall give theſe following Anſwers.*

4. Obj.

First: That Chriſts ſoul, after his Paſſion upon the Croſs did not really and locally deſcend into the place of the damned, may be thus made evident.

1.

1. First: All the Evangelists; and so *Luke* among the rest,
Luk. 1. 3. intending to make an exact Narrative of the life and death of Christ, hath set down at large his Passion, Death, Burial, Resurrection, and Ascension; and besides, they make rehearsal of very small circumstances; therefore we may safely conclude, that they would never have omitted Christs local descent into the place of the damned, if there had been any such things; besides the great end, why they penned this History, was, That we might believe
Joh. 20. 31. that Jesus Christ is the Son of God; and that thus believing, we might have life everlasting. Now there could not have been a greater matter for the confirmation of our Faith, than this, that Jesus, the Son of *Mary*, who went down to the place of the damned, returned thence to live in all happiness and blessedness for ever. But

2. Secondly: If Christ did go into the place of the damned, then he went either in soul, or in body, or in his God-head; not in his God-head, for that could not descend, because it is every where, and his body was in the grave; and as for his soul, it went not to Hell, but immediatly after his death, it went to Paradise, that is the third Heaven, a place of joy and happiness; *This day shalt thou be*
Luk. 23. 43. *with me in Paradise*; which words of Christ must be understood of his Man-hood or Soul, and not of his God-head, for they are an answer to a demand, and therefore unto it they must be sutable. The Thief makes his
vers. 42. request, *Lord, remember me when thou comest into thy Kingdom*; to which, Christ Answers, *Verily, I say unto thee, to day shalt thou be with me in Paradise*; *I shall* (saith Christ) *this day enter into Paradise, and there shalt thou be with me.*
Psal. 139 7 13. Now there is no entrance, but in regard of his Soul or
Jer 23. 23,24. Man-hood, for the God-head, which is at all times in all places, cannot be properly said to entertain into a place. But

3. Thirdly: When Christ saith, *To day shalt thou be with me in Paradise*, He doth intimate (as some observe) a resemblance which is between the first and second *Adam*.
Gen. 3. The first *Adam* quickly sinned against God, and was as quickly

quickly caſt out of Paradiſe by God. Chriſt the ſecond *Adam*, having made a perfect and compleat ſatisfaction to the juſtice of God, and the Law of God, for mans ſin, muſt immediatly enter into Paradiſe. Now to ſay that Chriſt, in Soul, deſcended locally into Hell, is to aboliſh this Analogy between the firſt and ſecond *Adam*. But

Heb 9. 26, 28 cap. 10. 14.

2. Secondly: 'Tis not impoſſible that the pains of the ſecond death ſhould be ſuffered in this life, time, and place, are but circumſtances; the main ſubſtance of the ſecond death, is the bearing of Gods fierce wrath and indignation. Divine favour ſhining upon a man in Hell, would turn Hell into a Heaven; all ſober, ſeeing, ſerious Chriſtians will grant, that the true, though not the full joys of Heaven may be felt and experienced in this life, 1 *Pet.* 1. 8. *Whom having not ſeen ye love, in whom though now ye ſee him not, yet believing, ye rejoyce with joy unſpeakable, and full of glory*, or glorious; either becauſe this their rejoycing was a taſt of their future glory, or becauſe it made them glorious in the eyes of men; the original word δεδοξαμένη, is glorified already; a piece of Gods Kingdom, and Heavens happineſs afore-hand: Ah, how many precious Saints, both living and dying, have cryed out, *O the joy! the joy! the inexpreſſible joy that I find in my Soul*, Ephe. 2, 6. He hath made us ſit together in Heavenly places, in Chriſt Jeſus. What is this elſe, but even while we live, by Faith to poſſeſs the very joys of Heaven on this ſide Heaven. Now, look as the true joys of Heaven may be felt on this ſide Heaven, ſo the true, though not the full pains of Hell, may be felt on this ſide Hell; and doubtleſs, *Cain*, *Judas*, *Julian*, *Spira*, and others have found it ſo. That Father hit the mark, who ſaid, *Judicis in mente tua, ſedet ibi Deus, ad eſt accuſator conſcientia, tortor timor*; The Judges Tribunal ſeat is in thy ſoul, God ſitteth there as Judge, thy Conſcience is the Accuſer, and fear is the tormentor. Now if there be in the ſoul a Judg, an Accuſer, and a Tormentor, then certainly there is a true taſt of the torments of Hell, on this ſide Hell.

Gen. 4. 13.

Auguſtin. in Pſal. 57.

Thirdly: The place Hell is no part of the payment; the laying down of the price makes the satisfaction; this is all that is spoken and threatned to *Adam, Thou shalt dye the death, and this may be suffered here.* The wicked go to Hell as their Prison, because they can never pay their debts, otherwise the debt may as well be paid in the Market, as the Goal. *Now Christ did discharge all his peoples debts in the days of his flesh, when he offered up strong crys and tears,* Heb. 5 7. *and not after death.* Look as a King entring into Prison to loose the Prisoners Chains, and to pay their debts, is said to have been in Prison; so our Lord Jesus Christ, by his souls sufferings, which is the Hell he entred into, hath released us of our pains and chains, and paid our debts, and in this sense he may be said to have entred into Hell, though he never actually entred into the local place of the damned, which is properly called Hell; for in that place there is neither vertue nor goodness, holiness nor happiness, and therefore the holiness of Christs person would never suffer him to descend into such a place, in the local place of Heaven and Hell. It is not possible for any neither to be at once, nor yet at sundry times successively, for there is no passing from Heaven to Hell, or from Hell to Heaven, *Luk.* 16. 26. The place of suffering, is but a circumstance in the business; Hell (the place of the damned) is no part of the debt, therefore neither is suffering there locally any part of the payment of it, no more than a Prison is any part of an earthly debt, or of the payment of it. The Surety may satisfie the Creditor in the place appointed for payment, or in the open Court, which being done, the Debtor and Surety both are acquitted, that they need not go to Prison; if either of them go to Prison, it is because they do not, or cannot pay the debt; for all that Justice requires, is to satisfie the debt, to the which, the Prison is meerly extrinsical: Even so the Justice of God cannot be satisfied for the transgression of the Law, but by the death of the Sinner; but it doth not require that this should be done in the place of the damned. The wicked

Gen. 2. 17. *Peter* saith, the Devils are cast down to Hell, and kept in chains of darkness. 2 *Pet.* 2. 4: And *Paul* calls the Devil, the Prince that ruleth in the Ayr. *Ephe.* 2. 2. The Ayr then is the Devils Hell; well then, seeing this ayr is the Devils present Hell, we may safely conclude, that Hell may be in this present world; and therefore it is neither impossible, nor improbable; that the Cross was Christs Hell.

wicked go to Priſon, becauſe they do not, they cannot make ſatisfaction; otherwiſe Chriſt having fully diſcharged the debt, needed not go to Priſon.

Object. *But the pains and torments that are due to mans ſins, are to be everlaſting; and how then can Chriſts ſhort ſufferings countervail them?* 5. Obj.

Anſw. That Chriſts ſufferings in his ſoul and body were equivalent to it; although to ſpeak properly, Eternity is not of the eſſence of death, which is the reward of ſin, and threatned by God; but its accidental, becauſe man thus dying, is never able to ſatisfie God; therefore ſeeing he cannot pay the laſt farthing, he is for ever kept in Priſon. Look as eternal death hath in it eternity & deſpair neceſſarily in all thoſe that ſo die, ſo Chriſt could not ſuffer, but what was wanting in duration was ſupplyed; 1. By the immenſity of his ſorrows conflicting with the ſenſe of Gods wrath, becauſe of our ſins imputed to him; ſo that he ſuffered more grief, then if the ſorrows of all men were put together. Chriſts Hell, ſorrows on the Croſs were meritorious and fully ſatisfactory for our everlaſting puniſhment; and therefore in greatneſs were to exceed all other mens ſorrows, as being anſwerable to Gods juſtice. 2. By the dignity and worth of him that did ſuffer; Therefore the Scripture calls it the blood of God. The damned muſt bear the wrath of God to all Eternity, becauſe they can never ſatisfie the juſtice of God for ſin; therefore they muſt lye by it world without end: but Chriſt hath made an infinit ſatisfaction in a finit time, by undergoing that fierce battel with the wrath of God, and getting the Victory in a few hours, which is equivalent to the Creatures bearing it, and grapling with it everlaſtingly. This length, or ſhortneſs of durance, is but a circumſtance not of any neceſſary conſideration in this caſe. Suppoſe a man indebted a 100 *l.* and likely to lye in Priſon till he ſhall pay it, yet utterly unable; if another man comes, and lays down the money on two hours warning, is not this as well, or better done; that which may be done to as good or better purpoſe,

Anſw.

Matth. 18 28. 35.

Iſa. 53.

pose in a short time, what need is there to draw it out at length? The justice of the Law did not require that either the Sinner, or his Surety should suffer the Eternity of Hells torments, but only their extremity; it doth abundantly counterpoise the eternity of the punishment, that the person which suffered was the eternal God. Besides, it was impossible that he should be detained under the sorrows of death, *Act.* 2.24. And if he had been so detained, *Then he had not spoiled principalities and powers, nor triumphed over them*, Col. 2. 15. but had been overcome, and so had not attained his end. But

2. Secondly: The pains of Hell which Christ suffered, though they were not infinit in time, yet were they of an infinite price and value, for the dignity of the person that suffered them. Christs temporal enduring of Hellish sorrows, was as effectual and meritorious, as if they had been perpetual; the dignity of Christs person did bear him out in that which was not meet for him to suffer, nor fit in respect of our Redemption; for if he should have suffered Eternally, our Redemption could never have been accomplished; but for him to suffer in soul, as he did in body, was neither derogatory to his person, nor prejudicial to his work: Infinitly in time Christ was not to suffer, as one well observes, Christ dyed *secundum tempus*, in time, or according to time; *Tempora in mundo sunt*, &c. Times are in the world where the Sun riseth and setteth; unto this time he dyed; but where there is no time, there he was found, not only living, but conquering. Christ, God-Man, suffered punishment in measure infinit, and therefore there is no ground why he should endure it eternally; and indeed it was impossible that Christ should be holden of Death, because he was both the Lord of life, and the Lords holy One, 1 *Cor.* 2.8. *Act.* 2.27. But

Ambrose *in* 5. ad *Rom.* 6.

Act. 2. 24.

3. Thirdly: If the measure of a mans punishment were infinit, the duration needs not be infinit; sinful mans measure of punishment is finit, and therefore the duration of his punishment must be infinit, because the punishment must be answerable to the infinit evil of sin committed against

againſt an infinit God. O Sirs, continual impriſonment in Hell, ariſes from mans not being able to pay the price; for could he pay the debt in one year, he needs not lye two years in Priſon. Now the debt is the firſt and ſecond death, and becauſe ſinful man cannot pay it in any time, he muſt endure it eternally; but now Chriſt has laid down ready pay upon the nail, to the full for all his choſen Ones; and therefore it is not required of him that he ſhould ſuffer for ever neither can it ſtand with the holineſs or juſtice of God to hold him under the ſecond death, he having paid the debt to the utmoſt Farthing. Now that he hath fully paid the debt himſelf, witneſſeth *Joh.* 19. 30. ſaying, when he had received the Vinegar, *It is finiſhed*; ſo verſ. 28. After this, Jeſus knowing that all things were accompliſhed. Though there are many interpretations given of this place by *Auguſtine*, *Chryſoſtom*, *Janſenius*, and others; yet doubtleſs, this alone will hold water, *viz.* That the heavy wrath of the Lord which did purſue Chriſt, and the ſecond death which filled him with grievous terrors, is now over and paſt, and mans Redemption finiſhed; he ſpeaketh here of that which preſently ſhould be, and in the yielding up his Ghoſt was accompliſhed.

And thus you ſee that Jeſus Chriſt did feel and ſuffer the very torments of Hell, though not after a Helliſh manner; and you ſee alſo that Chriſt did not locally deſcend into Hell: Shall we make a few inferences from hence.

I. First then: O! how ſhould theſe ſad ſufferings of Chriſt for us, endear Chriſt to us. O! what precious thoughts ſhould we have of him; O! how ſhould we prize him; how ſhould we honour him; how ſhould we love him; and how ſhould we be ſwallowed up in the admiration of him? as his love to us has been matchleſs, ſo his ſufferings for us has been matchleſs. I have read of *Nero*, that he had a Shirt made of a *Salamanders* skin, ſo that if he did walk through the fire in it, it would keep him from burning. So Chriſt is the true *Salamanders* skin

Pſal. 136. 17, 18.

Isa. 33. 14.

Lambert.

skin that will keep the soul from everlasting burnings; and therefore well may Christians cry out with that Martyr, *None but Christ, none but Christ.* *Tigranes* in *Zenophon*, coming to Redeem his Father and Friends, with his Wife, that were taken Prisoners by *Cyrus*, was asked among other things, what Ransom he would give for his Wife; he answered, *He would Redeem her liberty with his own life*; but having prevailed, as they returned together, every one commended *Cyrus* for a goodly man; and *Tygranes* would needs know of his Wife, *What she thought of him*; *Truly*, said she, *I cannot tell, for I did not so much as look on him, or see him*; whom then, said he, (wondring) did you look upon? *Whom should I look upon*, replyed she, *but him that would have Redeemed my liberty with his own life.* So every Believer should esteem nothing worth a looking on, but that Jesus who hath Redeemed him with his own blood. *Plutarch* tells us, *That when* Titus Flaminius *had freed the poor* Græcians *from the bondage with which they had been long ground by their oppressions, and the Herald was to proclaim in their Audience the Articles of peace he had concluded for them; they so pressed upon him (not being half of them able to hear) that he was in great danger to have lost his life in the press; at last reading them a second time, when they came to understand distinctly how that their case stood, they so shooted for joy, crying* σώτηρ, σώτηρ, a Saviour, a Saviour, *that they made the very Heavens ring again with their acclamations, and the very Birds fall down astonisht.* And all that night the poor *Græcians* with Instruments of Musick, and Songs of praise, danced and sang about his Tent, extolling him as a God that had delivered them: But O then what infinite cause have we to exalt and cry up our dear Lord Jesus, who by the Hellish sorrows that he suffered for us, hath freed us from that more dreadful bondage of sin, Satan, and wrath that we lay under. O! prize that Jesus; O! exalt that Christ; O! extol that Saviour, who has saved you from that eternal wrath that all the Angels in Heaven, and all the men on Earth could never have saved

1 Cor. 6. 20. Act. 20. 28. 1 Pet. 1. 18, 19. *Plutarch* in vita Tit. Flam.

you

you from. The name of Jeſus (ſaith one) hath a thouſand Treaſures of joy and comfort in it, and is therefore uſed by *Paul* five hundred times as ſome have obſerved. *The name of a Saviour* (ſaith another) *is Hony in the Mouth, and Muſick in the Ears, and a Jubile in the Heart.* Were Chriſt in your boſom as a flower of delight, for he is a whole Paradiſe of delight (ſaith one.) I had rather (ſaith another) be in Hell with Chriſt, than in Heaven without him, for Chriſt is the Crown of Crowns, the glory of glorys, and the Heaven of Heaven. One ſaith, *That he would willingly go thorow Hell to Chriſt:* Another ſaith, *He had rather be in his Chimny corner with Chriſt, than in Heaven without him.* One cryed out, *I had rather have one Chriſt than a thouſand worlds.* Jeſus in the *China* tongue, ſignifies the riſing Sun, and ſuch a riſing Sun was he to *Julius Palmer*, that when all concluded that he was dead, being turned as black as a coal in the fire, at laſt he moved his ſcorched lips, and was heard to ſay *Sweet Jeſus.* It was an excellent anſwer of one of the Martyrs, when he was offered riches and honours if he would recant; *Do but* (ſaid he) *offer me ſomwhat that is better than my Lord Jeſus Chriſt, and you ſhall ſee what I will ſay to you.* Now, O! that the Helliſh ſorrows and ſufferings of Chriſt for us, might raiſe in all our hearts ſuch a high eſtemation, and ſuch a deep admiration, as hath been raiſed in thoſe worthies laſt mentioned. It was a ſweet prayer of him who thus prayed, *Lord make thy Son dear, very dear, exceeding dear, and only dear and precious to me.* When ever we ſeriouſly think of the great and ſore ſufferings of Chriſt, it will be good to pray as he prayed. But

Chryſoſtom. *Dulce nomen Chriſti*

Bernard.

Juſtin Martyr.

Luther.

Auſtin.

Bernard.

Mol. 4 24.

Secondly: If Jeſus Chriſt did feel and ſuffer the very torments of Hell, though not after a Helliſh manner, then let me infer, that certainly there is a Hell, a place of torment provided and prepared for all wicked and ungodly perſons. *Danæus* reckons up no leſs than nineteen ſeveral ſorts of Hereticks that denyed it; and are there not many erronious and deluded perſons that ſtoutly, and daily aſſert, that there is no Hell but what men feel in

2. *All the Hell* Socinians *grant is Annihilation, by reaſon it is ſaid, they ſhall be deſtroyed*, vide. Socinus, Racoucar. Crellius. Bidle, Richardſon, *&c.*

Jer. 11. 15. *Prov.* 2. 14. *Isa.* 65. 3. 2 *Thes.* 2. 11. *Math.* 25. 41. *Isa.* 30. 33.

their own Consciences: Ah how many are there that rejoyce to do evil, and delight in their abominations, and take pleasure in unrighteousness: But could men do thus, durst men do thus, did they really believe that Hell was prepared and fitted for them, and that the fiery Lake was but a little before them. Heaven is a place where all is joyful; and Hell is a place where all is doleful; in Heaven there is nothing but happiness; and in Hell there is nothing but heaviness, nothing but endless, easeless, and remedileſs torments. Did men believe this, how could they go so merrily on in the way to Hell? *Cato* once said to *Cæsar*, (*credo quæ deniferis dicuntur falsa esse existimas.*) I believe that thou thinkest all that is said of Hell to be false and fabulous. So I may say to many in this day, Surely you think that all that is spoken, and written of Hell, is but a story. Don't you look upon the people of God to be of all men the most miserable, and your selves of all men the most happy. Yes; O! but how can this be? did you really believe that there was a Heaven for the Righteous, and a Hell for the Wicked. 'Tis an *Italian* Proverb, (*Qui venetias non vidit, non credit*, &c. He who hath not seen *Venice*, will not believe; and he who hath not lived some time there, doth not understand what a City it is; this in a sense is true of Hell: But now for the *Quod sit*, that there is a Hell, that there is such a place of misery prepared and appointed for the wicked I shall briefly demonstrate against the high Atheists and Socinians of this day, and therefore thus,

I.

Gen. 1. 27.

Gen. 5. 1.

Gen. 1. 26.

First: God Created Angels and Men after his own Image. Man must be so much honoured, as to be made like God; and no Creature must be so much honoured as to be made like man. The pattern after which man was made, is somtimes called Image alone. So God Created man in his own Image, in the Image of God Created he him. Somtimes likeness alone; *In the day that God created man, in the holiness of God made he him*, sometimes both *Let us make man in our Image, after our likeness*;

ness; which makes a prudent Interpreter think, that when they are joyned, it is by Hendiadys, and that the Holy Ghost meaneth an Image most like his own. It is exceeding much for mans honour, that he is an Epitomy of the world, an abridgement of other Creatures, partaking with the stones in being, with the Stars in motion, with the Plants in growing, with the Beasts in sense, and with Angels in science. But his being made after Gods Image is far more. You know, when great men erect a stately building, they cause their own picture to be hung upon it, that spectators may know who was the chief founder of it. So when God had created the Fabrick of this world, the last thing he did, was the setting up his own Picture in it, Creating man after his own Image. When the great Creator went about that noble work, that prime piece of making of man, He doth as it were call a solemn Counsel of the sacred persons in the Trinity; And God said, *Let us make Man in our Image*, &c. Man before his Fall was the best of Creatures, but since his Fall, he is become the worst of Creatures: He that was once the Image of God, the glory of Paradise, the worlds Lord, and the Lords darling, is now become an abomination to God, a burden to Heaven, a Plague to the World, and a slave to Satan. When Man first came out of Gods Mint, he did shine most gloriously, as being bespangled with Holiness, and clad with the royal Robe of Righteousness; his Understanding was filled with knowledge; his Will with uprightness; his Affections with holiness, *&c.* But yet being a mutable Creature, and subject to temptations, Satan quickly stript him of his happiness, and cheated, and cousened him of his Imperial Crown (as we use to do Children) with an Apple. If God had created Angels and men immutable, he had created them Gods, and not Creatures; but being made mutable, we know they did fall from their primitive purity and glory; and we know that out of the whole Host of Angels, he kept some from falling; and when all mankind was fallen, he Redeemed some by his Son. Now,

Andr. River, in *Gen. Exercit.* 4. *Nihil est in macrocosmo, quod non præter microcosmum.* Favorinus. There is nothing in the vast world of Creatures truly great, except the little world of man

Gen. 1. 26.

Man (saith one) in his Creation, is Angelical; in his Corruption Diabolical; in his Renovation Theological; in his Translation, Majesticall; an Angel in *Eden*, a Devil in the World, a Saint in the Church, a King in Heaven.

Rom. 7. 21, 22, 23.

mark, as he shews mercy upon some in their Salvation, so it is meet that he should glorifie his justice upon others in their Condemnation: And because there must be distinct places for the exercise of the one, and for the execution of the other, which are in God equally infinit by an irrecoverable decree from the foundation of the world; a glorious habitation was prepared for the one, and a most hideous Dungeon for the other. These shall go into everlasting punishment, and the Righteous into life Eternal; yea, so certain are both these places, that they were of old prepared for that very purpose. *Inherit the Kingdom prepared for you from the foundation of the world*; and so, *Depart ye Cursed into everlasting fire prepared for the Devil and his Angels.* Look as God foresaw the different estates and conditions of Men and Angels, so he provided for them distinct and different places. Doubtless Hell was constituted before Angels or or Men fell; Hell was framed before sin was hatched, as Heaven was formed and fitted before any of the Inhabitants were produced. But

Math. 25. 46.

verf. 41.

2.

Secondly: That there is a Hell, both the Old and New Testament doth clearly and fully testifie; take some instances, *Psal.* 9. 17. *The wicked shall be turned into Hell, and all the Nations that forget God*; in the Hebrew, there are two into's, into, into Hell; that is, *The Wicked shall certainly be turned into the nethermost Hell*; yea, they shall forcibly be turned into the lowest and darkest place in Hell. God will, as it were, with both hands thrust him into Hell. If *Sheol* here signifie the Grave only, what punishment is here threatned to the Wicked, which the Righteous is not equally liable to. Doubtless *Sheol* here, is to be taken for that prison or place of torment where Divine justice detayns all those in hold, that have all their days rebelled against him, scorned his Son, despised the means of Grace, and dyed in open Rebellion against him. The Psalmist, saith my Author, declares the miserable condition of all those who live and dye in their sins. *Æternis punientur pœnis*, They shall be everlastingly punished. And

Sheol is often put for the Grave, *Psal.* 16. 10. but not always.

In tenebras ex tenebris infelicit ex exclusi in felicius, excludendi. Augustt.

Mollerus.

And *Masculus* reads the place thus, *Animi impiorum cruciatibus, debitis apud inferos punientur.* The souls of the ungodly shall be punished in Hell with deserved torments: Certainly, the very place in which the wicked shall lodge, and be tormented to all Eternity, *viz.* Hell, the bottomless Pit, a Dungeon of darkness, a Lake of fire and brimstone, a fiery Furnace will extreamly aggravate the dolefulness of their condition. O Sirs, were all the Water in the Sea, Ink, and every pile of Grass, a Pen, and every hair on all the mens heads in the world, the hand of a ready Writer, all would be too short graphically to delineate the nature of this Dungeon, where all lost souls must lodge for ever. Where is the man, who to gain a world, would lodge one night in a Room that's haunted with Devils; and is it nothing to dwell in Hell with them for ever. So *Solomon*, Prov. 5. 5. saith of the Harlot, *That her feet go down to death, her steps take hold on Hell*; here *Sheol* is translated Hell, and in the judgment of *Lavator* is well translated to. *Foveam vel infernum passus ejus, tenebunt*; which (saith he) is spoken not so much of natural death, as of spiritual, and that eternal destruction which followeth thereupon; and he gives this for a reason, why we should understand the place so, Because Whordom being an abominable sin defiling the Members of the Body of Christ, dissolving and making void the Covenant between God and Man, must needs be accompanied with an equivalent judgment; even excluding those that are guilty thereof, without Repentance, the Kingdom of Heaven, into which pure and undefiled place no unclean thing can enter: And mark those words of the Apostle, *Whore-mongers and Adulterers God will judge.* If men will not judge them, God himself will, and give them a portion of misery answerable to their transgression. Though the Magistrate be negligent in punishing them, yet God will judg them: Sometimes he judges them in this life, by pouring forth of his wrath upon their Bodys, Souls, Consciences, Names and Estates; but if he don't thus judge them in this life, yet he

Vide *Bellarm.* de *Eter. Felic.*

By death and Hell, is in this place meant not only temporal death, and the visible grave, but also eternal death, and hell it self, even the place of the damned. *The Dutch Annotations.*

1 *Cor.* 6. 9, 10. *Gal.* 5. 19, 20, 21. *Rev.* 21. 27. *Heb.* 13. 4.

he will be sure to judge them in the life to come, which Bishop *Latimer* well understood, when he presented to *Henry* the Eighth for a New-years-gift, a New-Testament with a Napkin, having this Posie about it, *Whoremongers and Adulterers God will judge*; yea, he has already adjudged them *to the Lake that burneth with fire and brimstone, which is the second death*, Rev. 21.8. ver. *Nothing* (saith one) *hath so much enriched Hell as beautiful faces*. The *Germans* have a Proverb, *That the pavement of Hell is made of the skulls of shaved Priests, and the glorious Cresis of Gallants*; their meaning is, that these sorts of persons being most given up to fleshly Lusts and pleasures, they shall be sure to have the lowest place in Hell. † *The Harlots feet go down to death, and her steps take hold on Hell: Wantonness brings men to Hell: Whoremongers shall have their part in the Lake which burneth with fire and brimstone*, Revel. 21. 8. *For Fornication and Uncleanness, the Wrath of God cometh on the Children of disobedience*, Col. 3. 5, 6. The Adulterer her self goes thither, & is it not fit that her Companions in sin, should be her Companions in misery? *I will cast her into a bed, and them that commit Adultery with her into great tribulation*; She hastens with Sails and Oars to Hell, and draws her Lovers with her; all her courses tend towards Hell; Strumpets are the foundations and upholders of Hell, they are the Devils best Customers. O the thousands of men and women that are sent to Hell for Wantonness; Hell would be very thin and empty, were it not for these; other sins are toilsome and troublesome, but Wantonness is pleasant, and sends men and women merrily to Hell. I have read a story, that one asking the Devil, which were the greatest sins? he answered, *Covetousness and Lust*; the other asking again, whether Perjury and Blasphemy were not greater sins? the Devil replyed, that in the Schooles of Divinity, they were the greater sins, but for the increase of his Revenews, the other were the greater. *Beda* therefore stileth Lust, *Filia diaboli*, the Daughter of the Devil, which bringeth forth

Act. and Mon. 1594.

† Tis a Catachrestical Metaphor, they are sure to bring her thither, as a man hath that in possession on which with much delight he takes fast hold. *Rev.* 2, 22.

Beda in Prov. c. 30.

forth many Children to him. O that all Wantons would take that Counsel of *Bernard*. *Ardor gehennæ extinguat in te ardorem luxuriæ, major ardor minorem superet*; let the fire of Hell extinguish the fire of Lust in thee; let the greater burning overcome the lesser, ponder upon that, *Prov.* 9. 18. *But he knoweth not that the dead are there, and that her Guests are in the depths of Hell.* To wit, those that are spiritually dead, and that are in the high way to be cut off, either by filthy diseases, or by the rage of the jealous Husband, or by the Sword of the Magistrate, or by some quarrels arising amongst those that are Rivals in the Harlots love, and are as sure to be damn'd as if they were in Hell already. A Metaphor from a Dungeon. He knoweth not that the dead are there, and that her guests are in the depths of Hell, *Aben Ezra* will have the original word שָׁם *ibi*, there to be referred to Hell; & the meaning of the whole verse to be more plainly thus, he knoweth not, that her guests being dead are in the depth of Hell. But the *Hebrew* word here used and translated, dead, is *Rephaim*, which word (*Rephaim*) properly signifies Gyants, and to that sense is always rendred by the seventy γίγαντες. The meaning of this place, seems to be no other, but that the strange Woman will bring them who are her Guests to Hell, to keep the Apostate Gyants company. Those mighty men of renown of the old world, whose wickedness was so great in the Earth, that it repented and grieved God that he had made man, and to take Vengeance on whom he brought the general Deluge upon the Earth, and destroyed both Man and Beast from the face thereof. These Gyants are called in Hebrew *Nephilim*, such as being fallen from God, fell upon men, and by force and violence, made others fall before them, even as the Beasts of the Field do fall before the roaring Lyons. These great oppressors were first drown'd, and then damn'd, and sent to that accursed place which was appointed for them: Now to that place and condition, in which they are, the Harlot will bring all her wanton Lovers. Take one Scripture more,

Bern. Serm. 23. ad soror.

1 *Tim.* 5. 6.

Aben Ezra. *in hunc vers.*

Gen. 6. 4. 5.

Destruction is put as an adjunct or Epithite of Hell.

more, *Prov.* 15. 11. *Hell and destruction are before the Lord; how much more then the hearts of the Children of men?* Some think the latter is exegetical of the former; some by *Sheol* understand the Grave, & by *Abaddon* Hell. There is nothing so deep, or secret, that can be hid from the eyes of God; He knows the souls in Hell, and the bodys in the Grave, and much more mens thoughts here in this place, *Prov.* 15. 11. The Jews take the word *Abaddon*, which we render destruction, for *Gehenna*, that is, Elliptically for *Beth-Abaddon*, the house of destruction. Though we know not where Hell is, nor what is done there; though we know not what is become of those that are destroyed, nor what they suffer, yet God doth; and if the secrets of Hell and Devils are known to him, then much more the secrets of the hearts of the Children of men. The Devil who is the great Executioner of the wrath of God, is expreſt by this word; as Hell is called destruction in the abstract, so the Devil is called a destroyer in the concrete. *And they had a King over them, which is the Angel of the bottomless pit,* (or Hell,) whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue hath his name *Apollyon*, both the one and the other; the Hebrew and the Greek signifie the same thing, a destroyer. The Devil, who is the Jaylor of Hell, is called a destroyer, as Hell it self is called destruction. O Sirs, Hell is destruction; they that are once there are lost, yea, lost for ever. The reason why Hell is called destruction, is becauſe they that are cast to Hell, are undone to all Eternity. *If Hell* (said one) *were to be endured a thousand years, me-thinks I could bear it, but for ever, that amazeth me.* *Bellarmin* out of *Barocius*, tells us of a learned man, who after his death, appeared to his Friend, complaining that he was adjudged to Hell-torments, which (saith he) were they to last but a thousand thousand years, I should think it tollerable, but alas they are eternal. The fire in Hell is like that stone in *Arcadia* I have read of, which being once kindled, could not be quenched. There is no Estate on Earth so miserable, but a man may be delivered

Rev. 9. 11.

Rev. 14. 11.

De arte bene moriendi.

livered out of it; but out of Hell there is no deliverance. It is not the prayer, no not of a *Gregory*, though never so great (what ever they fable) that can rescue any that is once become Hells Prisoner. I might add other Scriptures out of the old Testament, but let these suffice.

That there is such a place as Hell is, prepared for the torment of the bodys & souls of wicked & impenitent Siners, is most clear & evident in the New Testament, as well as in the Old: Amongst the many that might be produced, take these for a tast, *Mat.* 5. 22. *But I say unto you, that whosoever is angry with his Brother, without a cause (rashly, vainly, and unreasonably) shall be in danger of the Judgment; & whosoever shall say to his Brother*, Raca, *shall be in danger of the Councel; but whosoever shall say, thou Fool, shall be in danger of Hell-fire. Gr* to, or in the *Gehenna* of fire.

In this Scripture our Lord Jesus doth allude to the custom of punishing Offenders, used among the Jews; now there were three degrees of punishments that were used among the Jews.

1. First: In every Town where there were a hundred and twenty Inhabitants, there was a little Councel of three, which judged smaller matters, for which, whipping, or some pecuniary mulct was imposed.

2. Secondly; There was a Councel consisting of three and twenty; seven of these were Judges, fourteen Assessors, who were mostly of the Levites; and to these were added two supernumeraries which made the twenty-three, which the Hebrews generally say, was the number that made up this second Councel. Now this Councel sate in the Gates of the City, and did judge of civil matters, having also power of life and death. Josephus.

3. Thirdly: There was the great Synedrion, or High-Court of Judicatory, which consisted of seventy and two, six chosen of every Tribe. Now this Councel sate in the Court of the Temple, and had all matters of greatest moment brought before them, as Heresie, Idolatry, Apostacy. Somtimes they convented before them the High-Priest, and somtimes false Prophets, yea, somtimes a Beza.

whole Tribe, as my Reverend Author thinks. Now look as there is a gradation of sin, so there is a gradation of punishment pointed at in this Scripture; for the opening of which, consider you have here three degrees of secret murder, or of inward heart-murder. And

1. The first is Rash anger: Now this brings a man in danger of the Judgment. By the judgment, he means not the judgment of the three, who judged of mony-matters; but by judgment, he means the Counsel of the three and twenty men: Now they are called the Judgment, because they judged of Murthers, and inflicted death, *&c.* Now he that shall rashly, vainly, causelesly, unseasonably be angry with his Brother, he shall be liable to the punishments that are to be inflicted by the Judges. Look what punishments they in the *Sanhedrim* inflicted upon actual and apparent Murderers, the same were they liable to, and did deserve at the hands of God, who were guilty of this secret kind of Murther, *viz. Rash Anger.* From the different degrees of punishments among the Jews, Christ would shew the degrees of punishment in another world, according to the greatness of mens sins; as if he should say, Look as among you Jews, there are different offences, some are judged in your little Counsel of three, and others are judged in your Counsel of three and twenty, and others in your great *Sanhedrim*, So in the high Court of Heaven, some sins, as Rash Anger, are less punished; and others are more sorely punished, as when your Rash Anger shall break forth into railings, *&c.* In these words, *Whosoever is angry with his Brother without a cause, shall be in danger of Judgment.* You may see that Christ gives as much to Rash Anger, as the Jews did to Murther; as if he should have said, *You* Pharisees *exceed all measure and bounds in your anger, and with a malicious heart, you rail upon the most innocent persons, upon me and my Disciples; but I would have you take heed of Rash Anger, for you shall have greater torments in Hell for your Rash anger, than those that Murderers suffer by your Counsel of three and twenty:* But these words, *he shall be in danger of Judgment*, do con-

contain the reward and puniſhment of unlawful anger; as if our Saviour had ſaid, *Raſh Anger ſhall not eſcape juſt puniſhment, but ſhall be arraigned and ſummoned before Gods Tribunal at the dreadful day of Judgment, when the angry man ſhall not be able to anſwer one word of a thouſand.*

The ſecond kind of ſecret Murder is to ſay to our Brother *Raca*, that is ſay ſome, *O vain man*; others ſay it ſignifies a brainleſs Fellow; and the learned *Tremellius* ſaith, it ſignifies one void of judgment, reaſon, and brains. Some will have this word *Raca* come of the Greek, ῥάκος *Racos*, Cloth, as though one ſhould call a man a baſe patch, or piece of cloath, or beggarly: *Raca*, ſignifies an idle head, a light brain; for ſo (*Rik*) in the *Hebrew*, (to which the *Syriack* word *Racha* agreeth both in ſound and ſenſe) ſignifieth light or vain: *Racha* is a *Syriack* word, and ſignifies ſay ſome, theſe three things: 1. Empty, as empty of wealth, or poor; or as ſome empty of brains, or wit; or as others, a light head, or cock-brain, wide and empty of wiſdom or underſtanding. 2. It ſignifies ſpittle or ſpit upon, to ſignifie that they eſteemed one another no better than the ſpittle they ſpat out of their mouths. 3. It ſignifies contemned, vile, deſpiſed, abject, and in this ſignification, one in his Proeme of the *Syriack* Grammer, thinks it to be taken. The *Ethiopian* expounds *Racha* thus, *He that ſhall ſay to his Brother, be poor by contempt, and of torne Garments, ſhall be guilty of the Counſel*; ſuch a one ſaith our Saviour, *Shall be in danger of the Counſel*; that is, contract as great guilt unto himſelf, and is ſubject to as ſevere a judgment in the Court of Heaven, as any capital crime that is cenſured in the *Sanhedrim*, or High-Court of the *Jews*. But

2. Whether the word *Raca* be Hebrew or ſome ſay, as Syriack as others ſay, or Chaldee, it matters not; for all agree in this, that it is a word that notes ſcorn and contempt, &c. *Lapide. Vid. Weemes* on the judicial Law of *Moſes*, and Dr. *Field* of the Church. *Michael Maronita.*

The third kind of ſecret Murder, is an open reviling and reproaching of a Brother in theſe words, *But whoſoever ſhall ſay thou Fool, ſhall be in danger of Hell-fire.* Thou Fool, this is a word of greater diſgrace than the former. μωρὲ ſignifies unſavory, or without reliſh; a Fool here is by a metaphor, called *inſipid*, Hebrew שוטה *Sote*, which we call *Sot*, *ſhall be in danger of Hell-fire*, or to be caſt into

3.

Gehenna; *Gehenna* comes from the Hebrew word *Gettinnom*, that is the Valley of *Hinnom*, lying near the City of *Jerusalem*, in which Valley, in former times the Itolatrous Jews, caused their Children to be burned alive between the glowing arms of the brazen Image of *Moloch*, (imitating the Abominations of the Heathen.) And hence the Scripture often makes use of that word, to signifie the place of eternal punishment, where the damned must abide under the wrath of God for ever. There were four kinds of punishments exercised among the *Jews*. First: Stranglings. 2. The Sword. 3. Stoning. 4. The Fire. Now this last, they always judged the worst, as *Beza* affirms upon this very place. In these words, *Shall be in danger of Hell-fire*, Christ alludes to the great *Sanhedrim*, and the highest degree of punishment that was inflicted by them, namely, to be burned in the Valley of *Hinnom*, which by a known Metaphor is transferred to Hell it self, and the inexpressible torments thereof: For, as those poor wretches being inclosed in a brazen Idol-heat with fire, were miserably tormented in this Valley of *Hinnom*. So the wicked being cast into Hell, the Prison of the damn'd shall be eternally tormented in unquenchable fire. This Valley of *Hinnom*, by reason of the pollution of it with slaughter, blood, and stench of Carkasses, did become so execrable, that Hell it self did afterwards inherit the same Name, and was called *Gehenna* of this very place. And that 1. In respect of the hollowness and depth thereof, being a low and deep Valley. 2. This Valley of *Hinnom* was a place of misery in regard of those many slaughters that were committed in it through their barbarous Idolatry. So Hell is a place of misery, and infelicity, wherein there is nothing but sorrow. 3. Thirdly: By the bitter and lamentable crys of poor Infants in this Valley, is shadowed out the crys and lamentable torments of the damned in Hell. 4. In this Valley of *Hinnom* was another fire which was kept continually burning for the consuming of dead Carkasses, and filth, and the garbidge that came out of the City. Now our Saviour, by

Josh. 15. 8. vide 2. *King.* 23 10. *Jer.* 7. 31. *Jer.* 32. 35. *Jer.* 19. 4, 5, 6.

by the fire of *Gehenna*, in this *Mat.* 5. 22. hath reference principally to this fire, ſignifying hereby, the perpetuity and everlaſtingneſs of Helliſh pains: To this laſt judgment of the *Sanhedrim*, viz. *Burning*: Doth Chriſt appropriate that kind of Murder, which is by open reviling of a Brother, that he might notifie the heynouſneſs of this ſin; marke in this Scripture, Judgment, Councel, and Hell fire do but ſignifie three degrees of the ſame puniſhment, *&c.*

See alſo *Matth.* 5. 29, 30. *And if thy right Eye offend thee, pluck it out, and caſt it from thee*; for it is profitable for thee, that one of thy Members ſhould periſh, and not that thy whole body ſhould be caſt into Hell: *And if thy right hand offend thee, cut it off, and caſt it from thee*; for it is profitable for thee, that one of thy Members ſhould periſh, and not that thy whole body ſhould be caſt into Hell. fire. *Julian* taking theſe commands literally, mockt at Chriſtian Religion, as fooliſh, cruel, and vain, becauſe they require men to maim their members. He mockt at Chriſtians, becauſe no man did it; and he mockt at Chriſt becauſe no man obeyed him; but this Apoſtate, might have ſeen from the ſcope, that theſe words were not to be taken literally, but figuratively. Some of the Antients, by the right hand, and the right eye, do underſtand, Relations, Friends, or any other dear enjoyments, which draws the heart from God. Others of them, by the right eye, and the right hand, do underſtand ſuch darling ſins that are as dear to men, as their right eyes, and right hands. That this Hell here ſpoken of, is not meant of the Grave, into which the body ſhall be laid, is moſt evident, becauſe thoſe Chriſtians, who do pull out their right eyes, and cut off their right hands, (that is, mortifie thoſe ſpecial ſins which are as dear and near to them, as the very members of their bodies) ſhall be ſecured, and delivered from this Hell, whereas none ſhall be exempted from the Grave, though they are the choyceſt perſons on Earth for grace and holineſs. Death, like the Duke of *Parma*'s Sword, knows no difference twixt Robes and Rags,

Isa. 40. 6. Raggs twixt Prince and Peasant. *All flesh is grass:* The flesh of Princes, Nobles, Counsellors, Generals, &c. is grass, as well as the flesh of the meanest Beggar that walks the Streets, *The mortal Sythe* (saith one) *is master of the Royal Scepter, it mows down the Lillies of the Crown, as well as the Grass of the Field.* Never was there Orator so Eloquent, nor Monarch so Potent, that could either perswade, or withstand the stroak of death when it came. It is one of *Solomons* sacred Aphorisms, *The Rich and the Poor meet together, somtimes in the same Bed, somtimes at the same Board, and somtimes in the same Grave.* Death is the common Inne of all Man-kind; *There is no defence against the stroak of death, nor no discharge in that War. Death is that only King, against whom, there is no rising up.* If your Houses be fired, by good help they may be quenched; if the Sea break out, by art and industry it may be repaired. If Princes Invade by power and policy, they may be repulsed: If Devils from Hell shall tempt by assistance from Heaven, they may be resisted. But Death comes into Royal Pallaces, and into the meanest Cottages, and there is not a man to be found that can make resistance against this King of terrors, and terrour of Kings: Deaths Motto is *Nemini parco*, I spare none. Thus you see, that by Hell, in *Math.* 5. 29, 30. You may not, you cannot understand the Grave, and therefore by it, you must understand the place of the damned. But if you please, you may cast your eye upon another Scripture, *viz.* Math. 10. 28. *Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in Hell.* The word (rather) is not a comparative, but an adversative. We should not fear man at all, when he stands in competition with God. So *Victorian*, the Pro-Consul of *Carthage*, being sollicited to *Arrianism* by the Embassadours of King *Hunnerick*, answered thus, *Being assured of God, and my Lord Christ, I tell you, what y u may tell the King, Let him burn me, let him drive me to the Beasts, let him torment me with all kind of torments, I*

Horat. l. 1. Od. 28.

Deaths Motto is Nulli cedo.

Prov. 22. 2.

Heb 9. 27. Eccles. 8. 8.

Prov 30. 31.

Victor, Uticens. l. 3. Vandal. persecut.

shall

shall never consent to be an Arrian; and though the Tyrant afterwards did torture him with very great tortures, yet he could never work him over to Arianism. The best remedy against the slavish fear of Tyrants, is to set that great God up as the object of our fear, who is able to destroy both soul and body in Hell. Mark, He doth not say, to destroy soul and body simply, or absolutely; so that they should be no more (for that many that love their Lusts, and prize the World above a Saviour, would be contented withal, rather than to run the hazard of a fierce, hot persecution,) but to punish them eternally in Hell, where the Worm never dyeth, nor the Fire never goeth out. Now by Hell in this, *Math.* 10. 28. The Grave cannot be meant, because the soul is not destroyed with the body in the Grave, as they both shall be (if the person be wicked) after the Morning of the Resurrection in Hell. From the immortality of the soul, we may infer the Eternity of mans future condition, the soul being immortal, it must be immortally happy, or immortally miserable. It was *Luthers* complaint of old, *We more fear the Pope with his Purgatory, than God with his Hell; and we trust more in the Absolution of the* Pope *from* Purgatory, *than in the true Absolution of God from Hell*; and is it not so with many this day, who bears their heads high in the Land, and who look, and long for nothing more, than to see *Room* flourishing in the midst of us?

Eccles. 12 7. *Phil.* 1. 3.

Luther. *Tim.* 4. 33. 4.

Take one Scripture more, *viz.* 1 Pet. 3. 19, 20. *By which also he went and Preached unto the Spirits in Prison, which sometimes were disobedient.* When once the long suffering of God waited in the days of *Noah*. That is, Christ by his Spirit, in the Ministry of *Noah*, did Preach

Spirits, that is, the Souls departed, not Men, but Spirits, to keep an Analogy to the 18th. *ver.* Christ suffered, being made dead in the flesh, and made alive by the Spirit; in which Spirit he had gon and Preached to them that are now Spirits in Prison, because they disobeyed, when the time was, when the Patience of God once waited in the days of *Noah*. *Broughton* in his Epistle to the Nobility of *England*. August. lib. 1. *de civ. dei.* cap. 17.

to the men of the Old World, who are now in Hell: In *Noahs* time they were on Earth, but in *Peters* time they were in Hell. Mark, Christ did not Preach by his Spirit, in his Ministry, or any other way to Spirits, who were in Prison (or in Hell) while he Preached to them. There are no Sermons in Hell, nor any Salvation there. The loving kindness of God is abundantly declared on Earth, but it shall never be declared in Hell. Look as there is nothing felt in Hell but destruction, so there is nothing found in Hell of the offers of Salvation. One offer of Christ in Hell, would turn Hell into a Heaven. One of the Ancients hath reported the opinion of some in his time, who thought, that though there be destruction in Hell, yet not eternal destruction, but that Sinners should be punished, some a lesser, others, a longer time, and that at last, all shall be freed; *And yet* (saith he) Origen *was more merciful in this point than these men, for he held that the Devil himself should be saved at last.* Of this opinion *I* shall say no more in this place, then this one thing which he there said. These men will be found to erre by so much the more fouly, and against the right words of God so much the more perversly, by how much they seem to themselves to judge more mercifully; for indeed the justice of God in punishing of Sinners, is as much above the reach of mans thoughts, as his mercies in pardoning them are. O let not such, who have neglected the great Salvation when they were on Earth, ever expect to have an offer of Salvation made to them when they are in Hell; consult these Scriptures, *Math.* 25.30. *Math.* 13.41,42. *Rev.* 9. 2. *Rev.* 14. 19, 20. *Rev.* 20. 1, 2, 3, 7. *I* must make haste, and therefore may not stand upon the opening of these Scriptures, having said enough already to prove both out of the Old and New Testament that there is a Hell, a place of torment, provided and prepared for all wicked and ungodly men. But

Isa. 55. 7, 8, 9.

Heb. 2. 3.

The third Argument to prove that there is a Hell, is this. The beams of natural light in some of the Heathens have made such impressions on the heart of natural Con-

Conſcience, that ſeveral of them have had confuſed notions of a Hell, as well as of a Judgment to come. Though the poor blind Heathens were ignorant of Chriſt and the Goſpel, and the great work of Redemption, *&c.* yet by the light of Nature, and reaſonings from thence, they did attain to the underſtanding of a Deity, who was both juſt and good; as alſo, that the ſoul was immortal, and that both rewards and puniſhments were prepared for the ſouls of men after this life, according as they were found either vertuous or vicious. Profound *Bradwardine*, and ſeveral others have produced many proofs concerning their apprehenſions of this truth. What made the Heathen Emperour *Adrian*, when he lay a dying, cry out, *O animula vagula blandula*, &c. O my little wretched wandring ſoul, whether art thou now haſtning, *&c.* Oh what will become of me? live *I* cannot, dye *I* dare not, but ſome diſcoveries of Hell, of wrath to come. Look as theſe poor Heathens did feign ſuch a place as the Elizean Fields, where the Vertuous ſhould ſpend an Eternity in pleaſures; ſo alſo they did feign a place called *Tartarum*, or Hell, where the Vicious ſhould be Eternally tormented. *Tertullian*, and after him, *Chryſoſtom* affirmeth, that Poets and Phyloſophers, and all ſorts of men, ſpeaking of a future retribution, have ſaid, that many are puniſht in Hell. *Plato* is very plain, that whoever are not expiated, but prophane, ſhall go into Hell to be tormented for their wickedneſſes, with the greateſt, moſt bitter and terrible puniſhments for ever in that Priſon in Hell. And *Jupiter* ſpeaking to the other Gods concerning the *Grecians* and *Trojans*, ſaith

Bradw. *de cauſa dei*. l. 1. c 1. *&c.*

If any ſhall ſo hardy be,
To aid each part in ſpight of me;
Him will I tumble down to Hell,
In that Infernal place to dwell.

So *Horace* speaking concerning *Joves* Thunder-bolts, saith,

Quo bruta tellus & vaga flumina,
Quo styx, & invisi horrida Tænari sedes, &c.

With which Earth, Seas, the Stygian Lake,
And Hell, with all her furies quake.

And *Trismegistus* affirms concerning the souls going out of the body defiled, that 'tis toss too and fro with eternal punishments; nor was ~~Virgil~~ ignorant thereof, when he said

Ovid metamorph. lib. 1. fab. 7. 242. 243

——*Dent ocyus omnes.*
Quas meruere pati sic stat sententia pœnas.

——They all shall pack,
Sentence once past, to their deserved rack.

The horror of which place, he acknowledgeth, he could not express.

Non mihi si centum linguæ sint, oraque centum.
Omnia pœnarum percurrere nomina possim.

No heart of man can think, no tongue can tell,
The direful pains ordain'd, and felt, in Hell.

Alcoran, Mahom. c. 14. p. 160. and c. 20 p. 198.

It was the common opinion among the poor Heathen, that the wicked were held in chains by *Pluto* (so they called the Prince of Devils) in chains which cannot be loosed. To conclude, the very *Turks* speak of the House of Perdition, and affirm, that they who have turned the grace of God into impiety, shall abide eternally in the fire of Hell, and there be eternally tormented. *I* might have spent much more time upon this head, but that *I* don't judge it expedient, considering the persons, for whose sakes and satisfaction I have sent this piece into the world. But

Fourthly: The secret checks, gripes, stings, and the amazing

amazing horrors and terrors of Conscience that do sometimes astonish, affright, and even distract; Sinful wretches do clearly and abundantly evidence that there is a Hell, that there is a place of Torments prepared and appointed for ungodly Sinners. Doubtless, it was not meerly the dissolution of Nature, but the sad consequent that so startled and terrified *Belshazzar*, when he saw the hand-writing on the wall: Guilty Man, when Conscience is awakned, fears an after-reckoning, when he shall be paid the wages of his crying sins, proportionable to his demerits.

Suæ quemque ex agitant furiæ. Every man is tormented with his own fury, (that is his Conscience) saith the Philosopher. *Dan.* 5. 5, 6.

Wolsius tells you of one *John Hufmeister*, that fell Sick in his Inn, as he was Travelling towards *Auspurg* in *Germany*, and grew to that horror, that they were fain to bind him in his Bed with Chains, where he cryed out, *That he was for ever cast off from before the Face of God, and should perish for ever, he having greatly wounded his Conscience by Sin*, &c.

Wolf. lect. Memor. Tom. 2. &c.

James Abyes, who suffered Martyrdom for Christs sake, and the Gospels, as he was going along to Execution, he gave all his Money and his Cloaths away to one and another, to his Shirt; upon which, one of the Sheriffs Attendants, scoffingly said, *That he was a mad man, and a Heretick*: But as soon as the good man was Executed, this Wretch was struck Mad, and threw away his Cloaths, and cryed out, *That* James Abyes *was a good man, and gone to Heaven, but he was a wicked man, and was damn'd*; and thus he continued crying out until his death.

Dionysius was so troubled with fear and horrour of Conscience, that not daring to trust his best Friends with a Razor, he used to sindge his Beard with burning coals. *Cicero.*

Bossus having slain his Father, and being afterwards Banquetting with several Nobles, arose from the Table, and beat down a Swallows Nest which was in the Chimney, saying, *They Lyed, to say that he slew his Father*; for his guilty Conscience made him think that the Swallows, when they chattered, proclaimed his Parricide to the world. *Plut. de sera vindict.*

Sigonius *de occid. Imper.*

Theodoricus the King, having slain *Boetius* and *Symmachus*, and being afterwards at Dinner, began to change Countenance; his guilty Conscience so blinding his eyes, that he thought the head of a Fish, which stood before him, to have been the head of his Cozen *Symmachus*, who bit his lip at him, and threatned him; the horrour whereof did so amaze him, that he presently dyed.

Xiphil *in* Nerone, *&c.*

Nero, that Monster of Nature, having once slain his Mother, had never-more any peace within, but was astonished with Horrours, Fears, Visions, and Clamours which his guilty Conscience set before him, and suggested unto him, *Imo latens in pradio, familiares suspectos habuit, vocem humanam horruit, ad caud. latratum, galli cantum, rami exvento motum terrebatur; loqui non ausus, ne audiretur*; He suspected his neerest and dearest Friends and Favourites; he trembled at the barking of a Puppy, and the crowing of a Cock, yea, the wagging of a Leaf, and neither durst speak unto others, nor could endure others to speak to him, (when he was retired into a private House) lest the noise should be heard by some who lay in wait for his life.

Now, were there not a Hell, were there not a place of torment where God will certainly inflict unspeakable miseries, and intollerable torments upon wicked and ungodly men. Why should their Consciences thus amaze, torture, and torment them? Yea, the very Heathen had so much light in their natural Consciences, as made such a discovery of that place of darkness, that some of them have been terrified with their own inventions concerning it, and distracted with the very sense of those very torments which their own persons have described. As *Pigmalion* doted on his own picture, so were they amazed with their own Comments. The very flashes of Hell-fire, which Sinners do daily experience in their own Consciences in this world, may be an argument sufficient to satisfie them that there is a Hell, a place of torment provided for them in another world.

Fifthly:

Fifthly: Thoſe matchleſs, eaſeleſs, and endleſs torments, that God will certainly inflict upon the bodys and ſouls of all wicked and ungodly men, after the Reſurrection, does ſufficiently evidence that there is a Hell, that there is a place of torment provided, prepared, and fitted by God, *Wherein he will pour forth all the Vials of his Wrath upon wicked and ungodly men*, Iſa. 30. 33. *For* Tophet *is ordained of old, yea, for the King it is prepared; he hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord, like a ſtream of Brimſtone doth kindle it.* This place that was ſo famous for Judgment and Vengeance, is uſed to expreſs the torments of Hell, the place of the damned. *Tophet* was a place in the Valley of *Hinnom*; it was the place where the Angel of the Lord deſtroyed the Hoſt of *Sennacherib*, King of *Aſſyria*; and this was the place where the Idolatrous *Jews* were ſlain and maſſacred by the *Babylonian* Armies, when their City was taken, and their Carkaſſes left for want of room for Burial, for meat to the Fowls of Heaven, and Beaſts of the Field, according to the word of the Lord, by the Prophet *Jeremy*. And this was the place where the Children of *Iſrael* committed that abominable Idolatry in making their Children paſs through the fire to *Moloch*; that is, burnt them to the Devil; for an eternal deſtruction whereof, King *Joſiah* polluted it, and made it a place execrable, ordaining it to be the place whither dead Carkaſſes, Garbage, and other unclean things ſhould be caſt out: For conſuming whereof, to prevent annoyance, a continual fire was there burning. Now this place being ſo many ways execrable for what had been done therein, eſpecially having been as it were the gate to eternal deſtruction; by ſo remarkable judgments and Vengeance of God, there executed for ſin, it came to be tranſlated to ſignifie the place of the damned, as the moſt accurſed, execrable, and abominable place of all places. The Spirit of God, in Scripture, by Metaphors of all ſorts of things that are dreadful unto ſenſe, ſets forth the condition of the Damned, and the torments that

Iſa. 30. 31, 33.

Jer. 7. 31, 32, 33. and chap. 19. 4, 5, 6.

2 *King.* 23. 10. 2 *Chron.* 33. 6.

2 *King* 33. 8.

that he has reſerved for them in the life to come. Hells puniſhments do infinitely exceed all other puniſhments; no pain ſo extream as that of the damned: Look as there *Pſal.* 115. 3. are no joys to the joys of Heaven, ſo there are no pains to the pains of Hell. All the Cruelties in the World cannot poſſibly make up any horror comparable to the horrors of Hell. The Brick-kilns of *Ægypt*, the Furnace of *Babel*, are but as the glowing ſparkle, or as the blaze of a bruſh-Faggot to this tormenting *Tophet* that has been prepared of old, to puniſh the bodys and ſouls of Sinners with; hanging, zacking, burning, ſcourging, ſtoning, ſawing a ſunder, fleaing of the skin, *&c.* are not to be named in the day wherein the tortures of Hell are ſpoken of. If all the pains, ſorrows, miſeries, and calamities that have been inflicted upon all the Sons of men, ſince *Adam* fell in *Paradiſe*, ſhould meet together, and center in one man, they would not ſo much as amount to one of the leaſt of the pains of Hell. Who can ſum up the diverſity of torments that are in Hell; in Hell there is 1. Darkneſs; *Hell is a dark Region.* 2. *In Hell there are Sorrows.* 3. *In Hell there are Bonds and Chains.* 4. *In Hell there is pains and pangs.* 5. *In Hell there is the Worm that never dyes.* 6. *In Hell there is a Lake of fire.* 7. *In Hell there is a Furnace of Fire.* 8. *In Hell there is the Devil and his Angels*; And O how dreadful muſt it be, to be ſhut up for ever with thoſe roaring Lyons. 9. *In Hell there is weeping and gnaſhing of teeth.* Certainly, did men believe the torments of Hell, that weeping for extremity of heat, and that gnaſhing of teeth that's there for extremity of cold, they would never offer to fetch Profits or Pleaſures out of thoſe flames. 10. *In Hell there is unquenchable fire,* Math. 3. 12. *He will burn the Chaff with unquenchable fire*; *in Hell there is everlaſting burnings,* Iſa. 33. 14. *The Sinners in* Zion *are afraid, fearfulneſs*

Jude 13.
Pſal. 116. 3.
2 *Pet.* 2. 4.
Jude 6.
Pſal. 116. 3.
Mark 9. 44.
Rev. 20. 15.
Math. 13. 41, 42.
Math. 25. 41.
Math. 24. 51. cap. 25. 30.
Math. 13 42, 53.

Who would give (ſaith *B. Inard*) to my eyes a Fountain of tears, that by my weeping here, I may prevent weeping and gnaſhing of teeth hereafter. Some devout Perſonages have cauſed this Scripture to be writ in letters of gold upon their Chimney-pieces. *B of Betty in France*, in his Draught of Eternity.

hath

hath ſurprized the Hypocrites, who among us ſhall dwell with the devouring fire? who among us ſhall dwell with everlaſting burnings? Wicked men, who are now the only jolly Fellows of the time, ſhall one day go from burning to burning; from burning in Sin, to burning in Hell; from burning in flames of Luſts, to burning in flames of Torment, except there be found true Repentance on their ſides, and pardoning grace on Gods. O Sirs! In this devouring fire, in theſe everlaſting burnings *Cain ſhall find no Citys to build, nor his Poſterity ſhall have no Inſtruments of Muſick to invent there; none ſhall take up the Timbrel or Harp, or rejoyce at the ſound of the Organ. There* Belſhazar *cannot drink Wines in bowls, nor eat the Lambs out of the Flock, nor the Calves out of the midſt of the Stall:* In everlaſting burnings there will be no merry Company to paſs time away, nor no Dice, nor Cards to paſs care away; nor no Cellers of Wine, wherein to drown the Sinners grief. By fire in the Scriptures laſt cited, is meant, as I conceive, all the poſitive part of the torments of Hell; and becauſe they are not only upon the ſoul, but alſo upon the body; as in Heaven there ſhall be all bodily perfection, ſo there ſhall be alſo in Hell all bodily miſeries. Whatſoever may make a man perfectly miſerable, ſhall be in Hell; therefore the wrath of God, and all the poſitive effects of this wrath is here meant by fire.

Gen. 4. 17. *Amos* 6. 7. *Job.* 21. 12. *Dan.* 5. 27. *Amos* 6. 4.

I have read of Pope *Clement* the Fifth, that when a Nephew of his (whom he had loved ſenſually and ſinfully) died, he ſent his Chaplain to a Necromancer to learn how it fared with him in the other world; the Conjurer ſhew'd him the Chaplain lying in a fiery bed in Hell; which when it was told the Pope, he never joyed more after it; but, within a ſhort time after, dyed alſo. Out of this fiery bed, there is no deliverance; when a Sinner is in Hell, ſhall another Chriſt be found to dye for him, or will the ſame Chriſt be Crucified again? Oh no?

Jac. Reu. Hiſt. Pontif. *Rom.* 199.

O Sirs, the torments of Hell will be exceeding great and terrible, ſuch as will make the ſtouteſt Sinners to quake and tremble. *If the hand-writing upon the Wall,*

Dan. 5 5,6.25. Mene, Mene, Tekel, Upharsin, *made* Belshazars *countenance to change, his thoughts to be troubled, and his joynts to be loosed, and his knees to be dashed one against another.*

O how terrible will the torments of Hell be to the damned? the torments of Hell will be universal torments, all torments meet together in that place of torment; Hell is the center of all punishments, of all sorrows, of all pains, of all wrath, and of all vengeance, *&c.* One of the Ancients saith, that the least punishment in Hell, is more grievous than if a Child-bearing woman should continue in the most violent pangs and throws a thousand years together, without the least ease or intermission. *Bernard.*

An Ancient Writer mentioned by *Discipulus de tempore*, goeth much further, affirming that if all the men which have been from *Adams* time, till this day, and which shall be to the end of the world; and all the piles of grass in the world were turned into so many men, to augment the number; and that puntshment inflicted in Hell upon any one, were to be divided amongst all these, so as to every one might befall an equal part of that punishment; yet that which would be the portion of one man, would be far more grievous than all the cruel deaths and exquisite tortures which have been inflicted upon men ever since the world began. A Heathen Poet, speaking of the multitude of the pains and torments of the wicked in Hell, affirmed, *That although he had a hundred mouths, and as many tongues, with a voyce as strong as Iron, yet were they not able to express the names of them.* But this Poet spoke more like a Prophet than a Poet. The Poets tell you of a place called *Tartarum*, or Hell, where the impious shall be eternally tormented. This *Tartarum* the Poets did set forth with many fictions to affright people from vicious practises, such as of the four Lakes of *Acheron*, *Styx*, *Phlegethon*, and *Cocytus*; over which, *Charon*, in his Boat, did waft over the departed souls of the three Judges, *Æcus*, *Minos*, and *Rhadamanthus*, who were to call the Souls to an account, and judg them to their state

Tytius, his Vulture, though feeding on his Liver, is but a Flea-biting to the gnawing Worm that is in Hell.

Ixion, his wheel, is a place of rest, if compared with those billows of wrath; and that wheel of Justice which is in Hell, brought over the ungodly.

The lath of *Danæus* his Daughters is but a sport compared to the torture of the damned in Hell.

ſtate of the three Furies, *Tiſophone*, *Megæra*, & *Alecto*, who laſhed guilty ſouls to extort confeſſion from them; of *Cerberus* the Dog of Hell, with three heads, which would let none come out when once they were in; and of ſeveral ſorts of puniſhments inflicted, as iron chains, horrid ſtripes, gnawing of Vultures, Wheels rowling great ſtones, and the like. In the Chappel of *Ticam*, the *China* Pluto, the pains of Hell were ſo deſciphered, that could not but ſtrike terrour into the beholders, ſome roſted in Iron beds, ſome fryed in ſcalding Oyle, ſome cut in pieces, or divided in the middle, or torne of Doggs, *&c.* In another part of the Chappel, were painted the Dungeons of Hell, with horrible Serpents, Flames, Devils, *&c.*

Purchas his Pilgrim. 3d. Vol. pag. 407. 408.

In Hell, ſaith Mahomet, *there is the floore of Brimſtone, ſmoakie, pitchy, with ſtinking flames, deep pits of ſcalding pitch, and ſulphureous flames wherein the damned are puniſhed daily.* There the Wicked ſhall be fed with the Tree *Ezecum*, which ſhall burn in their Bellies like fire; there they ſhall drink fire, and be holden in Chains of ſeventy Cubits. In the midſt of Hell, they ſay, is a Tree full of fruit, every Apple being like to the head of a Devil, which groweth green in the mid'ſt of all thoſe flames called *Zoaccum Agacci*, or the Tree of bitterneſs; and the ſouls that ſhall eat thereof, thinking to refreſh themſelves, ſhall ſo find them, and by them and their pains in Hell, they ſhall grow mad, and the Devils ſhall bind them with chains of fire, and ſhall drag them up and down in Hell, with much more which *I* am not free to tranſcribe. Now, although moſt of thoſe things which you may find among many Poets. Heathens and Turks, concerning the torments of Hell, are fictions of their own brains; Yet that there is ſuch a place as Hell, and that there are diverſity of torments there, the very light of nature doth witneſs, and hath forced many to confeſs, *&c.* Alchoran, *&c.*

And as there are diverſity of torments in Hell, ſo the torments of Hell are everlaſting. Mark every thing that is conducible to the torments of the damned is eternal.

1. *God himself, that damns them is Eternal,* Deut. 33. 27. 1 Tim. 1. 17. 2. *The fire that torments them is Eternal,* Isa. 30. 33. *cap.* 66. 24. Jud. 7. 3. *The Prison and Chains that holds them are Eternal,* Jude 6. 7, 13. 2 Pet. 2. 17. 4. *The Worm that gnaws them is Eternal,* Mark 9. 44. 5. *The sentence that shall be passed upon them shall be Eternal,* Math. 25. 41. *Depart from me ye Cursed, into everlasting fire.* You know that fire is the most tormenting Element. Oh the most dreadful impression that it makes upon the flesh. Everlasting fire! There is the vengance and continuance of it, *You shall go into fire, into everlasting fire that shall never consume it self, nor consume you. Eternity of Eternity, is the Hell of Hell.* The fire in Hell is like that stone in *Arcadia,* which being once kindled could never be quenched. If all the fires that ever were, or shall be in the world, were contracted into one fire, how terrible would it be? Yet such a fire would be but as a painted fire upon the wall, to the fire of Hell. For to be tormented without end, this is that which goes beyond all the bounds of desperation. Grievous is the torment of the damned, for the bitterness of the punishments, but it is more grievous for the diversity of the punishments, but most grievous for the eternity of the punishments. If after so many millions of years as there be drops in the Ocean, there might be a deliverance out of Hell, this would yield a little ease, a little comfort to the damned. O but this word Eternity, Eternity, Eternity; this word Everlasting, Everlasting, Everlasting; this word for Ever, for Ever, for Ever, will even break the hearts of the Damned in ten thousand pieces. *O that word* Never, said a poor despairing Creature on his Death-bed, *breaks my heart.* *The Reprobate shall have punishment without pity; misery without mercy, sorrow without succour, crying without compassion, mischief without measure, and torment without end.* *Plato* could say, *That whoever are not expiated, but prophane, shall go into Hell to be tormented for their wickedness with the greatest, the most bitter and terrible punishments for ever in that Prison of Hell.* And *Trismegistus*

Melanthon calls it a Hellish fury.

Of this fire, see more in my *Londons Lamentation on the late fiery dispensation,* part 2 page 105. to page 131.

Dionys. in 18. *Apocalyps.* fol. 301.

Drexel.

giſtus could ſay, that ſouls going out of the body defiled, were toſt too and fro with eternal puniſhments: Yea, the very Turks ſpeaking of the Houſe of Perdition, do affirm, *That they who have turned Gods grace into Wantonneſs, ſhall abide eternally in the fire of Hell, and there be eternally tormented.* A certain Religious man going to viſit *Olympius*, who lived Cloiſtered up in a dark Cell, which he thought uninhabitable, by reaſon of heat, and ſwarms of Gnats and Flyes; and asking him how he could endure to live in ſuch a place, he anſwered, *All this is but a light matter, that I may eſcape eternal torments: I can endure the ſtinging of Gnats, that I might not endure the ſtinging of Conſcience, and the gnawing of that Worm that never dyes; this heat thou thinkeſt grievous, I can eaſily endure, when I think of the eternal fire of Hell, theſe ſufferings are but ſhort, but the ſufferings of Hell are eternal.* Certainly, Infernal fire is neither tolerable nor terminable. Impenitent Sinners in Hell, ſhall have end without end, death without death, night without day, mourning without mirth, ſorrow without ſolace, and bondage without liberty; the damned ſhall live as long in Hell, as God Himſelf ſhall live in Heaven; their impriſonment in that land of darkneſs, in that bottomleſs pit, is not an impriſonment during the Kings pleaſure, but an impriſonment during the everlaſting diſpleaſure of the King of Kings. Suppoſe, ſay ſome, that the whole world were turned to a Mountain of Sand, and that a little Wren ſhould come every thouſand year and carry away from that heap one grain of Sand, what an infinite number of years (not to be numbred by all finite beings) would be ſpent and expired, before this ſuppoſed Mountain could be fetcht away. Now if a man ſhould lye in everlaſting burnings ſo long a time, and then have an end of his Woe; it would adminiſter ſome eaſe, refreſhment and comfort to him; but when that immortal Bird ſhall have carryed away this (ſuppoſed) Mountain, a thouſand times over and over, alaſs, alaſs, ſinful man ſhall be as far from the end of his anguiſh and torment as ever he was; he ſhall be no neerer a coming

Alexan. Mah. m. c. 14. p. 160. &c. c 20. p. 198, &c.

There is no Chriſtian which doth doth not believe the fire of Hell to be everlaſting. *Dr. Jackſon on the Creed. l. 11 c. 3.*

out of Hell, then he was the very first moment that he entred into Hell. If the fire of Hell were terminable, it might be tolerable; but being endless, it must needs be easeless, and remedilefs: we may well say of it, as one doth, *O killing Life, O immortal death.*

Bellar de arte moriendi. l.2. c.3.

Suppose (say others) that a man were to endure the torments of Hell as many years, and no more, as there be Sands on the Sea-shore, drops of water in the Sea, Stars in Heaven, Leavs on Trees, Piles of Grass on the ground, Hairs on his head; yea, upon the heads of all the Sons of *Adam* that ever were, or are, or shall be in the world, from the beginning of it to the end of it, yet he would comfort himself with this poor thought, *Well there will come a day when my misery and torment shall certainly have an end.* But wo and alas, this word, Never, Never, Never, will fill the hearts of the Damned with the greatest horror and terror, wrath and rage, amazement and astonishment.

Suppose, say others, that the torments of Hell were to end, after a little Bird should have emptyed the Sea, and only carry out her bill full once in a thousand years. Suppose, say others, that the whole world, from the lowest Earth, to the highest Heavens, were filled with grains of Sand, and once in a thousand years an Angel should fetch away one grain, and so continue till the whole heap were spent. Suppose, say others, if one of the Damned in Hell, should weep after this manner, *viz.* That he should only let fall one tear in a thousand years, and these should be kept together, till such time as they should equal the drops of water in the Sea; how many millions of Ages would pass, before they could make up one River, much more a whole; and when that were done, should he weep again after the same manner, till he had filled a second, a third, and a fourth Sea; if then there should be an end of their miseries, there would be some hope, some comfort, that they would end at last; but that they shall Never, Never, Never

ver end. This is that which ſinks them under the moſt tormenting terrors and horrors.

You know that the extremity and eternity of Helliſh torments, is ſet forth by the Worm that never dyes; and it is obſervable, that Chriſt, at the cloſe of his Sermon, makes a threefold repetition of this Worm, *Mark.* 9. 44. *where their Worm dyeth not*, and again, *ver.* 46. *where their Worm dyeth not*; and again, *ver.* 48. *where their Worm dyeth not, and their fire goeth not out.* Certainly thoſe puniſhments are beyond all conception, and expreſſion, which our Lord Jeſus doth ſo often inculcate within ſo ſmall a pace.

Now if there be ſuch a diverſity, extremity, and eternity of Helliſh pains and torments which the great God will certainly inflict upon the bodys and ſouls of all impenitent perſons, after the day of Judgment, then there muſt certainly be ſome Hell, ſome place of torment, wherein the wrath of God ſhall be executed upon wicked and ungodly men. But

Sixthly: The greateſt part of wicked and ungodly men, eſcape unpuniſhed in this world; the greateſt number of men do ſpend their days in Pride, eaſe, pleaſures, and delights in Luſt and Luxury, in Voluptuouſneſs and Wantonneſs. *They take the Timbrel and Harp, and rejoyce at the ſound of the Organ. They chant to the ſound of the Vial, and invent themſelves Inſtruments of Muſick; They drink Wine in bowls: They lye upon beds of Ivory, and ſtretch themſelves upon their Couches, and eat the Lambs out of the Flock, and the Calves out of the midſt of the Stall*; and therefore there will be a time when theſe ſhall be puniſhed in another world.

Pſal. 73 3 to the 13. ver. *Job.* 21. 12. *Amos* 5. 6. verſ. 3

God doth not puniſh all here, that he may make way for the diſplaying of his mercy and goodneſs, his patience and forbearance. Nor doth he forbear all here, that he may manifeſt his Juſtice and Righteouſneſs, leſt the World ſhould turn Atheiſt, and deny his Providence. He ſpares that he may puniſh, and he puniſheth, that he may ſpare. God ſmites ſome Sinners in the very acting

Rom 2. 4, 5. 2 *Pet.* 3 9. 15. verſ.

acting of their sins, as he did *Korah*, *Dathan*, and *Abiram* and others, not till they have fill'd up the measure of their sins, as you see in the men of the old World. But the greatest number of sinners God reserves for the great day of his Wrath. There is a sure punishment, though not always a present punishment for every Sinner. Those wicked persons which God suffers to go uncorrected here, He reserves to be punished for ever hereafter. Sinners, know your Doom, you must either smart for your sins in this world, or in the world to come. That Ancient hit the mark, that said, *Many sins are punished in this World that the providence of God might be more apparent; and many, yea, most reserved to be punished in the World to come, that we might know that there is yet Judgement behind.*

Num. 16.

Gen. 6. 5, 6, 7.

Math. 7. 13

Eccl. 8 12, 13

2 *Thes.* 1 7 8, 9, 10.

Augustin. Epist. 54.

Sir *James Hambleton* having been Murdered by the *Scotish* Kings means, he appeared to the King in a Vision, with a naked Sword drawn, and strikes off both his arms, with these words; *Take this before thou receivest a final payment for all thy impieties*; and within twenty-four hours two of the Kings Sons dyed. If the Glutton in that Historical parable being in Hell, only in part, to wit, in soul, yet cryed out, *That he was horribly tormented in that flame*, what think we, shall that torment be when body and soul come to be united for torture? It being just with God, that as they have been like *Simeon* and *Levi*, Brethren in Iniquity, and have sinned together desperately, and impenitently, so they should suffer together joyntly, eternally. The *Hebrew* Doctors have a pretty Parable to this purpose. A man planted an Orchard, and going from home, was careful to leave such Watch-men, as both might keep it from Strangers, and not deceive him themselves; therefore he appointed one blind, but strong of his Limbs, and the other seeing, but a Cripple; these two in their Masters absence conspired together, and the Blind took the Lame on his Shoulders, and so gathered the fruit; their Master returning, and finding out this subtlety, punished them both together. So shall it be with

Mr. Knox in his History of *Scotland*.

Luk 16.22, 23, 24.

Gen 49. 5.

with thoſe two ſinful Yoke-fellows, the ſoul and the body, in the great day, *They have ſinned together, and they ſhall ſuffer at laſt together.* But now in this world, the greateſt number of Tranſgreſſors do commonly eſcape all ſorts of puniſhments, and therefore we may ſafely conclude that there is another World wherein the Righteous God will revenge upon the bodies and ſouls of Sinners the high diſhonours that have been done to his Name by them. But 2 Cor. 5. 10, 11.

Seventhly: In all things natural, and ſupernatural, there is an oppoſition and contrariety. There is good, and there is evil; there is light and darkneſs, joy and ſorrow. Now as there are two ſeveral ways, ſo there are two diſtinct ends. Heaven, a place of admirable and inexpreſſible happineſs, whether the good Angels convoy the ſouls of the Saints, who have by a holy converſation, glorified God, and adorned their Profeſſion. And Hell a place of horror and confuſion, whither the evil Angels do hurry the ſouls of wicked incorrigible, and impenitent wretches, when they are once ſeparated from their bodies. The Rich man alſo dyed, and was buryed: and in Hell he lifted up his eyes, being in torments; and theſe ſhall go away into everlaſting puniſhment, and the Righteous into life Eternal. In theſe words we have deſcribed the different Eſtate of the Wicked and the Righteous after Judgment: *They ſhall go away into everlaſting puniſhment, but theſe into life eternal.* After the ſentence is paſt, the Wicked go into everlaſting puniſhment, and the Righteous into life eternal. Everlaſting puniſhment, the end thereof is not known, its duration is undetermind. Hell is a bottomleſs pit, and therefore ſhall never be fathomed. It is an unquenchable fire, and therefore the ſmoak of their torments doth aſcend for ever and ever. Hell is a Priſon, from whence is no freedom, becauſe there is no Ranſom to be paid; no price will be accepted for one in that Eſtate. And as there is no end of the puniſhments of Hell, into which the wicked muſt enter, ſo there is no end of the joys of Heaven, into which the Saints 7. Luk. 16. 22. ver. 22, 23. Matth. 25. 46. Rev. 14. 11.

Psal. 16. 11. must enter. *In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.* Here is as much said as can be said for quality, there is in Heaven joy and pleasures; for quantity, a fulness, a torrent; for constancy, it is at Gods right hand; and for perpetuity it is for evermore. The joys of Heaven are without measure, mixture, or end. Thus you see that there are two distinct ends, two distinct places, to which the wicked and the righteous go. And indeed, if this were not so, then *Nero* would be as good a man as *Paul*, and *Esau* as happy a man as *Jacob*, and *Cain* as blessed a man as *Abel*. Then as Believers say, 1 Cor. 15 19. *If in this life only we have hope in Christ, we are of all men most miserable.* (Because none out of Hell ever suffered more, if so much as the Saints have done.) So might the wicked say, Job 21. 8. *If in this life only, we were miserable, we were then of all men most happy.* But

8thly, and lastly: You know that all the Princes of the World, for their greater Grandure and State, as they have their Royal Palaces for themselves, their Nobles and Attendants, so they have their Goals, Prisons, and dark Dungeons for Rogues and Robbers, for Malefactors and Traytors. And shall not He, who is the King of Kings, Rev. 19. 16. and Lord of Lords; He, who is the Prince of the Kings Rev. 1 5. of the Earth; He, who removeth Kings, and setteth up Dan. 2. 21. Kings; shall not He have his Royal Palace, a glorious Heaven, where He and all his Noble Attendants, Angels, and Saints shall live for ever? Shall not the great King have his Royal and Magnificent Court in that upper Ephe. 2. 3. World, as poor petty Princes have theirs in this lower John 14. 1, 2, 3, 4. world? Surely he shall, as you may see by comparing the Luk. 12. 32. Scriptures in the Margent together. And shall not the Neh. 9. 6 same great King have his Hell, his Prison, his Dungeon, 1 King. 8. 27. to secure and punish impenitent Sinners in? surely yes, Heb. 8. 1. and doubtless, the least glimpse of this Hell, of this place Rev. 3 21. of torment, would strike the proudest, and the stoutest Sinners dead with horror. O Sirs! they that have seen the flames, and heard the roarings of *Ætna*, the flushing of *Vesuvius*, the thundering, and burning flakes evaporating from

from thoſe Marine Rocks, have not yet ſeen, no, not ſo much as the very glimmering of Hell. A painted fire is a better ſhadow of theſe, than theſe can be of Hell-torments, and the miſeries of the Damned therein. Now theſe 8 Arguments are ſufficient to demonſtrate that there is a Hell, a place of torment, to which the wicked ſhall be ſent at laſt. Now certainly, *Socinians*, *Atheiſts*, and all others, that are men of corrupt minds, and that believe that there is no Hell, but what they carry about with them in their ownConſciences; theſe are worſe than thoſe poor *Indians* that hold that there are thirteen Hells. According to the differing demerits of mens ſins, yea, they are worſe than Devils, for they believe and tremble, *Jam.* 2. 19. φρισσουσι, This Greek word ſignifies to Roar as the Sea; from thence (ſaith *Euſtatius*) it is tranſlated to the hideous claſhing of Armour in the battel: The original word ſeemeth to imply an extream fear, which cauſeth not only tremblings, but alſo a roaring & ſhriking out: Their hearts ake and quake within them, they quiver and ſhake as men do when their teeth chatter in their heads in extream cold weather. The Devils acknowledg four Articles of our Faith, *Math.* 8. 29. *And behold, they cryed out, ſaying, what have we do do with thee, Jeſus thou Son of God? Art thou come hither to torment us before the time,* 1. They acknowledge God. 2. Chriſt. 3. The day of Judgment. 4. That they ſhall be tormented then. They who ſcorn the day of Judgment are worſe than Devils; and they who deny the Deity of Chriſt are worſe than Devils. The Devils are as it were, for a time, reſpited and reprived, in reſpect of full torment, and they are ſuffered as free Priſoners to flutter in the Aair, and to courſe about the Earth till the great day of the Lord, which they tremble to think on; and which they that mock at, or make light of, are worſe than Devils. The Devils knew that torments were prepared for them, and a time when theſe torments ſhould be fully and fatally inflicted on them, and loath they were to ſuffer before that time. Ah Sirs, ſhall not men tremble to deny what the Devils

Purchaſs, his Pilgrimage, 5 *Vol.* p 491.

Mark 6. 49. *Act.* 16. 29.

Devil acknowledg 4 Art. of ff.

Piſcat.

2 *Pet.* 3.

are forced to confess? Shall *I* now make a few short inferences from what has been said, and so conclude this head.

1. First then: O labour to set up God as the great object of your fear; this grand Lesson Christ commands us to take out, *Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in Hell, yea, I say unto you, fear him.* Christ doubles the precept, that it might stick with more life and power upon us. As one fire, so one fear drives out another; both the punishment of loss, and the punishment of sense may be the objects of a filial fear, the fear of a Son, of a Saint, of a Soul that is Espoused and Married to Christ. The fear of God, and the fear of Sin, will drive out the fear of death, and the fear of Hell. O Sirs, will you not fear that God, that hath the Keys of Hell and Death in his own hand, that can spake you into Hell at pleasure, that can by a word of command bring you to dwell with a devouring fire, yea, to dwell with everlasting burnings.

Mark. 10. 28. Luk. 12 5. 2 Cor. 11. 2. Hs. 2 19, 20. Rev. 1. 18

Ah Friends, will you fear a burning Feaver, and will you not fear a burning in Hell? Will you fear when the House you live in is on fire, and when the Bed you lye on is on fire, (though it may be quenched) and will you not fear that fire that is unquenchable, when men run through the Streets and cry Fire, Fire, Fire? How do your hearts quake and tremble in you, and will you not fear the fire of Hell, will you not fear everlasting fire. Sir *Francis Bacon*, in his History of *Henry* the Seventh, relates, how it was a by-word of the Lord *Cordes*, (who was a prophane, Popish, Atheistical French Lord) that he could be content to lye seven years in Hell, so he might win *Callice* from the *English*; but had this Popish Lord lyen but seven minutes under unsupportable torments, he would quickly have repented of his mad bargain. It was good Counsel that one of the Ancients gave, *Descendamus in infernum viventes, ne descendamus morientes*, Let us go into Hell while we are alive, by a serious meditati-

Isa. 33. 14. Math. 3. 12. Math. 25. 41.

on,

on, and holy conſideration, that we may not go into it when we be dead by real miſeries. God can kill, and more than that, He can caſt into Hell; here is both temporal and eternal deſtruction, both Rods and Scorpians. He can kill the body, and then damn both body & ſoul, and caſt them into Hell; and therefore it becomes every one to ſet up God as the great object of their fear. Yea, *I* ſay unto you, fear him; yea, *I* ſay unto you fear him. This redoubling of the ſpeech adds a greater enforcement to the admonition: 'Tis like the laſt ſtroke of the hammer, that rivets and drives up all to the head. Thus *David* uſes this ingemination. *Thou, even Thou art to be feared, and who may ſtand in thy ſight; when thou art Angry, thou canſt look them to Death, yea, to Hell.* And 'tis worth the obſerving, that this ingemination, and reinforcement here annexed, is to the affirmitive clauſe, not to the negative. Our Saviour ſaith not, *Yea, I ſay unto you, fear not them*; but he places the reduplication upon the affirmative precept. *I ſay unto you, fear him.* O Sirs, temporal judgments are but the ſmoak of his Anger, but in Hell there are the flames of his Anger, that fire burns fiercely, and there is no quenching of it. Excuſe me (ſaith the Father) thou breakeſt bonds and impriſonments, O Emperour, but God's threatnings are much more terrible; He threatens Hell-torments and everlaſting damnation; and certainly, where there is the greateſt danger, there 'tis fit that there ſhould be the greateſt dread. But

Bernard.

Pſal 76. 7.

Secondly: Then flee from the Wrath to come. Oh Sirs, that you would ſeriouſly and frequently dwell upon theſe ſhort hints.

1. Wrath to come is the greateſt Wrath, 'tis the greateſt Evil that can befal a Soul. *Who knows the power of thy Wrath*, Pſal. 19. 11. Wrath to come, is ſuch Wrath as no man can either avoyd, or abide, and yet ſuch is moſt mens ſtupidity, that they will not believe it till they feel it. As God is a great God, ſo his Wrath is

2. *Math.* 3. 7. Though deſtruction by the *Romans* is not here excluded, yet the principal thing that he means by Wrath to come, is Hell-fire, *Math.* 23. 33.

Nahum. 1. 16. a great Wrath. *I* may allude to that which *Zebah* and *Zalmunna* ſaid to *Gideon*, *As the man is, ſo is his ſtrength.* So may *I* ſay, as the Lord is, ſo is his Wrath. The wrath of an earthly King, is compared to the roaring of a Lyon. *Heb.* of a young Lyon, which (being in his prime) roars moſt terribly; he roars with ſuch a force, that he amazes the Creatures whom he hunts ſo, as that they have no power to fly from him. Now if the Wrath of a King be ſo terrible, Oh how dreadful muſt the Wrath of the King of Kings then be. The greater the evil is, the more cauſe we have to flee from it, Now, Wrath to come, is the greateſt evil, and therefore the more it concerns us to flee from it. But

Judg. 8. 21.

Prov. 19. 12.

Rev. 17. 14.

2. Secondly: Wrath to come, is Treaſured up Wrath. Sinners are ſtill a Treaſuring up Wrath againſt the day of Wrath; in Treaſuring there is, 1. Laying in. 2. Lying hid. 3. Bringing out again as there is occaſion.

Rom. 2. 5.

Whilſt wicked men are following their own Luſts, they think that they are ſtill adding to their own happineſs; but alas, they do but add Wrath to Wrath, they do but heap up Judgment upon Judgment, puniſhment upon puniſhment. Look as men are daily adding to their Treaſure more & more. So impenitent Sinners are daily encreaſing the Treaſures of wrath againſt their own ſouls. Now who would not flee from Treaſures of Wrath. But

3. Thirdly: Wrath to come, is pure Wrath, *'Tis Judgment without Mercy*; the Cup of Wrath which God will put into Sinners hands at laſt, will be a Cup of pure Wrath, all Wrath, nothing but Wrath, *Rev.* 14. 10. *The ſame ſhall drink of the Wine of the Wrath of God, which is poured out without mixture, into the Cup of his Indignation; and he ſhall be tormented with Fire and Brimſtone in the preſence of the Holy Angels, and in the preſence of the Lamb.* Look as there is nothing but the pure glory of God, that can make a man perfectly and fully happy, ſo there is nothing but the pure Wrath of God that can make a man fully

Jam. 2. 13.

This drinking of the Wine of the Wrath of God, without mixture, notes *ſummam pœnæ ſeveritatem.*

fully and perfectly miſerable. Reprobates ſhall not only ſip of the top of Gods Cup, but they ſhall drink the dregs of His Cup; they ſhall not have at laſt one drop of Mercy, nor one crumb of Comfort; they have fill'd up their Life-time with ſin, and God will fill up their Eternity with torments. But

Fourthly and laſtly: As Wrath to come is pure wrath, ſo Wrath to come is everlaſting Wrath; *Rev.* 14. 11. *And the ſmoak of their torment aſcendeth up for ever and ever. Would to God* (ſaith one) *men would every where think and talk more of Hell, and of that Eternity of Extremity, that they ſhall never elſe be able to avoid, or to abide.* See the Scriptures in the Margent. *The Damned* (ſaith *Gregory*) *ſhall ſuffer an end without end, a death without death, a decay without decay; for their death ever liveth, their end ever beginneth, their decay never ceaſeth, they are ever healed to be new wounded, and always repaired to be new devoured; they are ever dying, and never dead, eternally broyling, and never burnt up; ever roaring in the pangs of death, and never rid of thoſe pangs; for they ſhall have puniſhment without pity, miſery without mercy, ſorrow without ſuccour, crying without comfort, miſchief without meaſure, and torment without eaſe, where the Worm dyeth not, and the Fire is never quenched.* The Torments of the Damned ſhall continue as many Worlds, as there be Stars in the Firmament, as there be grains of Sand on the Sea-ſhore, and as there be drops of Water found in the Sea; and when theſe Worlds are ended, the pains and torments of Hell ſhall not ceaſe, but begin a freſh; and thus this Wheel ſhall turn round without end.

O! the folly and vanity, the madneſs and baſeneſs of poor wretched Sinners, who expoſe themſelves to everlaſting torments for a few fleſhly momentary pleaſures. O Sirs, who can ſtand before his Indignation, and who can abide in the fierceneſs of his Anger? *His fury is poured out like fire, and the Rocks are thrown down by him.* Now how

4.

Chryſoſtom.

2 *Theſ.* 1. 8. *Jude* 9 6. *Matth.* 25. 46. *Iſa.* 33. 14. &c.

Nahum. 1. 6.

how ſhould theſe things work poor Sinners to flee from Wrath to come, by fleeing to Chriſt, *Who alone is able to ſave them from Wrath to come.* *Themiſtocles* underſtanding that King *Admetus* was highly diſpleaſed with him, he took up the Kings young Son in his Arms, and ſo treated with the Father, holding his Darling in his Boſom, and by that means pacified his wrath. Ah Sinners, Sinners, the King of Kings is highly offended with you, and there is no way to appeaſe his Wrath, but by taking up Chriſt in your Arms, and ſo preſent your ſuits to him But

1 *Theſ.* 1. 10.

Plutarch in vita.

3.

Thirdly: If there be a Hell, then don't let flie ſo fiercely againſt thoſe faithful Miniſters, who ſeriouſly and conſcientiouſly do all they can to prevent your droping into Hell; don't call them legal Preachers, who tell you that there is a Hell, and that there is no torments to Helliſh torments; if either you conſider their extremity or eternity, be not ſo hot, nor ſo angry with thoſe Embaſſadors of Chriſt, who are willing to ſpend and be ſpent, that they may keep you from running head-long to Hell. To think of Hell (ſaith one) preſerves a man from falling into it, and ſaith the ſame Author. *Utinam ubi que de Gehenna diſſeretur.* I could wiſh men would diſcourſe much, and oft of Hell. It was a ſaying of *Gregory Nyſſen*, who lived about thirteen hundred years ago. *He that do's but hear of Hell, is without any further labour or ſtudy taken off from ſinful pleaſures*: But what Miniſter can ſay ſo now? Surely mens hearts are grown worſe ſince, for how do moſt men run head-long to Hell, and take a pleaſure to dance hood-wicn't into everlaſting burnings. O had but the deſperate Sinners of this day, who ſwear and curſe, drink and drab, and drown themſelves in fleſhly pleaſures; but one ſight of this Hell, how would it charm their mouths, apale their ſpirits, and ſtrike fear and aſtoniſhment into their hearts.

2 *Cor.* 5 20. 2 *Cor.* 12. 15. *Chryſoſtom. Hom.* 44. in *Matth.*

Look as he ſaid that nothing but the eloquence of *Tully* could ſufficiently ſet forth *Tulle*'s eloquence, ſo none can expreſs theſe everlaſting torments, but he that is from everlaſting to everlaſting. Millions of years multiplyed by millions, make not up one minute to this Eternity; but who conſiderar, who believes it, &c

I can't think that the high Tranſgeſſors of this day, durſt be ſo highly wicked as they are, did they but either ſee or fore-ſee what they ſhall one day certainly feel,

except

except there be ſound and ſerious repentance on their ſides, and pardoning grace on God's. *Bellarmine* was of opinion, that one glimps of Hell, were enough to make a man, not only turn Chriſtian, and ſober, but Monk too; to live after the ſtricteſt rule that may be: And yet, he tells us of a certain Advocate of the Court of *Rome*; who, being at the point of death, ſtirred up by them that were about him, to repent and call upon God for mercy: he, with a conſtant countenance, and without ſign of any fear, turned his ſpeech to God, and ſaid, Lord, I have longed much to ſpeak to thee, not for my ſelf, but for my wife and children; for I am haſting to Hell, I am now a going to dwell with Devils; neither is there any thing that I would have thee to do for me: and this he ſpoke, ſaith *Bellarmine* (who was then preſent, and heard it.) (*Animo tam tranquillo ac ſi de itinere, ad villam loqueretur*) *With as pacate, ſerene and tranquil a mind, as if he had been ſpeaking of going to the next town or village:* Ah, who can read or write ſuch a relation without horrour and terrour. But,

Bellar. de arte moriendi, l. 2. c. 10

Fourthly, If there be a Hell, then do not fret, do not envy the proſperity and flouriſhing eſtate and condition of wicked and ungodly men; for God has given it under his hand, that they ſhall be turned into Hell; *The wicked ſhall be turned into hell, and all the nations that forget God.* 'Twas a wiſe ſaying of *Marius*, to thoſe that envy great men their honour, let them (ſaith he) envy them their burdens. I have read a ſtory of a Roman, who was by a Court-marſhal, condemned to die for breaking his rank to ſteal a bunch of Grapes; and as he was going to execution, ſome of the ſouldiers envied him, that he had Grapes, and they had none: ſaith he, do you envy me my Grapes, I muſt pay dear for them. Ah ſirs, do not envy wicked mens grapes, do not envy their riches, their honours, their greatneſs, their offices, their dignities; for they ſhall one day pay dear for theſe things; high ſeats to many are uneaſie, and the down-fall terrible. *How art thou fallen from heaven, O Lucifer, ſon of the morning:* 'tis

4.

Pſal. 37. 1, 2. Pſal. 73. 21. Prov. 3. 31. Pſal. 9. 17.

Iſa. 14. 12.

ſpoken of the Chaldean Monarch; who, though high, yet had a ſuddain change befel him. It is not a matter of ſo great joy to have been high and honourable, as it is of grief, anguiſh and vexation to be afterwards deſpicable and contemptible: *Come down, and ſit in the duſt; Babylon* was the Lady of Kingdoms; but, ſaith God, *ſit in the duſt: Take the mill-ſtones, and grind: The Lord of hoſts hath purpoſed it to ſtain* (Heb. *to pollute*) *the pride of all glory; and to bring into contempt, all the honourable of the earth: He ſhall bring down their pride together: Wo to the crown of pride: the crown of pride ſhall be trodden under feet.* God will bring down the Crown of pride, to the duſt, to aſhes, yea, to hell; and therefore, do not envy the Crown of pride. *Craſus* was ſo puffed up with his Crown of pride, with his great riches, and worldly glory, that he boaſted himſelf to be the happieſt man that lived: But *Solon* told him, that no man was to be accounted happy before death: *Craſus* little regarded what *Solon* had ſaid unto him, until he came by miſerable experience, to find the uncertainty of his riches, and all worldly glory, which before he would not believe: For when he was taken by King *Cyrus*, and condemned to be burned, and ſaw the fire preparing for him, then he cried out, O *Solon, Solon! Cyrus* asking him the cauſe of the outcry; he anſwered, that now he remembred what *Solon* had told him in his proſperity; *Nemo ante obitum fœlix; that no man was to be accounted happy before death.* Who can ſumm up thoſe Crowns of pride, that in Scripture and Hiſtory, God has brought down to the duſt, yea, to the dunghil. Have not ſome wiſhed, when they have been breathing out their laſt, that they had never been Kings, nor Queens, nor Lords, nor Ladies? *&c.* Where is there one of ten thouſand, who is advanced, and thereby any thing bettered! *Solus Imperatorum* Veſpaſianus *in melius mutatus:* Few men believe what vexations lie under the pillows of Princes. You look upon my Crown and my Purple Robes, ſaith *Artaxerxes*; but did you know how they were lined with thorns

Iſa. 47. 1.

verſ. 2.
Jer. 23. 9.

Iſa. 25. 11.
Iſa. 28. 1.
verſ. 3.

thorns, you would not ſtoop to take them up. *Damocles* highly extolled *Dionyſius* his condition; *Dionyſius*, to convince him of his miſtake, provides a royal feaſt, invites him to it, commands his ſervants to attend him; no meat, no mirth, no muſick is wanting; but withal, cauſed a ſharp ſword to be hung over his head by an horſe hair: which made *Damocles* tremble, and to forbear both meat and mirth: Such, even ſuch, ſaith *Dionyſius* the Sicilian Tyrant, is my life, which thou deemeſt ſo pleaſant and happy. O ſirs! there is a ſword of wrath, which hangs over every ſinners head, even when he is ſurrounded with all the gay and gallant things of this world.

Outward proſperity is commonly given in wrath, as you may ſee by comparing the Scriptures in the margin together: Proſperity kills and damns more than adverſity. The Germans have this proverb, That the pavement of Hell is made of the glorious Creſts of Gallants. It had been infinitely better for the great men of this world, that they had never been ſo great; for their horrid abuſe of God's mercy and bounty, will but encreaſe their miſery and damnation at laſt. That Ancient hit it, who ſaid, becauſe they have taſted ſo liberally of God's kindneſs, and have imployed it only againſt God's glory; their felicity ſhall be ſhort, but their miſery ſhall be endleſs: and therefore, to ſee the wicked proſper and flouriſh in this world, is matter, rather of pity than envy; 'tis all the heaven they muſt have. Theſe are as terrible Texts as any in the whole book of God, *Mat.* 6. 2. *Verily I ſay unto you, they have their reward:* Luk. 6. 24. *Wo to you that are rich, for you have received your conſolation:* James 5. 1, 2, 3. *Go to now, ye rich men, weep and howl for your miſeries that ſhall come upon you: Your riches are corrupted, and your garments are moth-eaten; your gold and ſilver is cankred, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire.* *Gregory* being advanced to places of great preferment, profeſſed that there was no Scripture that went ſo near his heart, and that ſtruck ſuch a trembling into his ſpirit, as that ſpeech of *Abraham* to

Hoſ. 13. 11. *Pſal.* 73. *Pſal.* 78. 30, 31. *Prov.* 1. 32. *Luk.* 12. 16. to the 22. *Eccl.ſ.* 5. 12, 13.

Auguſtine.

The whole Turkiſh Empire is nothing elſe but a cruſt, caſt by our Father to his dogs; and it is all they are like'y to have; let them make them merry with it, ſaid *Luther.*

Dives, Luk. 16. 25. Son, remember thou in thy life time, receivedst thy good things: They that have their heaven here, are in danger to miss it hereafter. It is not God's usual way (saith one) to remove *a deliciis, ad delicias; from delights, to delights*: to bestow two Heavens, one here, and another hereafter: and doubtless, hence it was that *David* made it his solemn prayer, *Deliver me from the wicked, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure.* It is a very hard thing to have earth and heaven too: God did not turn man out of one Paradise, that he should here provide himself of another. Many men, with the Prodigal, cry out, *give me the portion that belongs to me*, give me riches, and give me honour, and give me preferment, *&c.* and God gives them their desires, but 'tis with a vengeance; As the Israelites had Quails to choke them, and afterwards a King to vex them, and a Table to be a snare unto them: when the Israelites had eaten of their dainty dishes, Justice sent in a sad reckoning, which spoiled all. Ah friends, there is no reason why we should envy the prosperity of wicked men: Suppose (saith one) that a man one night, should have a pleasant dream, that for the time might much delight him; and for the pleasure of such a dream, should be tormented a thousand years together, with exquisite torments: would any man desire to have such a dream upon such conditions. All the contentments of this life are not so much to Eternity, as a dream is to a thousand years: And oh, how little is that man's condition to be envied, who, for these short pleasures of sin, must endure an Eternity of torments! Oh sirs, do wicked men purchase their present pleasures at so dear a rate, as eternal torments! and do we envy their enjoyment of them so short a time? would any envy a man, going to execution, because he saw him in prison, nobly feasted, and nobly attended, and bravely courted? or because he saw him go up the ladder, with a Gold chain about his neck, and a scarlet Gown upon his back? or because he saw him walk to execution, through pleasant fields, or delightsome

Jerom.

Psal. 17. 14.

Luk. 15. 12.

Psal. 78. 24 --- 32.

Chrysostom.

lightſome gardens? or becauſe there went before him, Drums beating, Colours flying, and Trumpets ſounding? *&c.* ſurely no: Oh, no more ſhould we envy the grandure of the men of the day; for every ſtep they take, is but a ſtep to an eternal execution; the ſinner is curſt, and all his bleſſings are curſt, and who in their wits, would envy a man under a curſe! oh, how much more worthy of our pity, than envy, is that man's condition, who hath all his happineſs confin'd to the narrow compaſs of this life, but his miſery extended to the uttermoſt bounds of an everlaſting duration. But, *Iſa.* 65. 20. *Mal.* 2. 2.

5. Fifthly and laſtly, if there be a Hell, then, Chriſtians, ſpend your days in admiring & in being greatly affected with the tranſcendant love of Chriſt, in undergoing helliſh puniſhments in our ſteads: Oh pray, pray hard, that you *may be able to comprehend with all ſaints, what is the bredth & length, and depth and height of that love of Chriſt, which paſſeth knowledg*, of that love of Chriſt, that put him upon theſe corporeal and ſpiritual ſufferings, which were ſo exceeding great, acute, extreme, univerſal, and continual, and all to ſave us from wrath to come: Chriſt's outward and inward miſeries, ſorrows and ſufferings, are not to be parralell'd; and therefore Chriſtians have the more cauſe to love themſelves in the contemplation of his matchleſs love. Oh bleſs Chriſt, oh kiſs Chriſt, oh embrace Chriſt, oh welcome Chriſt, oh cleave to Chriſt, oh follow Chriſt, oh walk with Chriſt, oh long for Chriſt, who, for your ſakes, hath undergone inſupportable wrath and moſt helliſh torments, as I have evidenced at large before, and therefore a touch here may ſuffice. Oh, look up to dear Jeſus, and ſay, oh bleſſed Jeſus; thou waſt accurſed, that I might be bleſſed; thou waſt condemned, that I might be juſtified; thou didſt for a time undergo the very torments of Hell, that I might for ever enjoy the pleaſures of Heaven; and therefore, I cannot but dearly love thee, and highly eſteem thee, and greatly honour thee, and earneſtly long after thee; and this is all I ſhall ſay by way of Inference. But for a cloſe you will ſay, *ubi ſit*, *where it hell*, where is *Eph.* 3. 18, 19. 1 *Theſ.* 1. 10. *Pſal.* 122. 1, 2. *Pſal.* 2 12. *Cant.* 2 4. *Rev.* 14. 4, 5. *Iſal.* 62. 8. *Gen.* 6. 9. *Cant.* 8. *ult.* *Gal.* 3. 13. *Iſa.* 53. *Rom.* 8. 30, 34. *Iſal.* 16. 11.

is this place of torment, where is that very place that is so frequently called Hell in the Scripture? That there is a Hell, you have sufficiently proved; but pray, where is it, where is it? Now, to this I answer,

1. First, That it becomes all sober, serious Christians, to rest satisfied and contented with those Scriptural Arguments, that do undeniably prove that there is a Hell, a place appointed, where the wicked, the damned shall be tormented for ever and ever, though they do not know, nor for the present, cannot understand where this Hell is. But,

2. Curious enquirers have always layen under the lash of Christ, as you may see by comparing these Scriptures together, *Job.* 21,22. *Act.* 1. 6, 7. *Luk.* 13. 22, 24.

Secondly, I answer, curiosity is one of the most dangerous Engines, that the Devil uses to undo souls withal. When Satan observes, that men do in good earnest, set themselves to the obtaining of knowledg, then he strives to turn them to vain enquiries, and curious speculations; that so, if they will be knowing, he may keep them busied about unprofitable curiosities. The way to make us mere fools, is to affect to know more than God would have us: *Adam's* tree of knowledg made him and his posterity fools: Curiosity was the bait, whereby the Devil caught our first parents, and undid us all: Curiosity is the spiritual Adultery of the soul: Curiosity is spiritual drunkenness; so that, look as the Drunkard, be the cup never so deep, he is not satisfied, unless he see the bottom of it; so the curious searcher into the depths of God, he is unsatisfied till he comes to the bottom of them, and by this means, they come to be mere fools, as the Apostle saith. *Adam* had a mind to know as much of God, as God himself; and by this means he came to know nothing. Curiosity is that Green sickness of the soul, whereby it longs for novelties, and loaths sound and wholesome truths: 'tis the Epidemical distemper of this Age: Ah, how many are there, who spend their precious time in nice and curious questions. As, what did Christ dispute of among the Doctors? where did Paradise stand? in what part of the world is Local Hell? what fruit was it that *Adam* eat, and ruined us all? what became of *Moses* his body? how ma-

Gen. 3. 5, 6.

August. Epist. 77.

Rom. 1. 22.

Basil saith divers questions may be made about a very Fly, which no Philosopher is ever able to answer: how much rather about heaven, hell, or the work of Grace.

ny

ny orders and degrees of elect Angels are there? &c. O! that we could learn contentedly to be ignorant, where God would not have us knowing, and let's not account it any diſparagement to acknowledge ſome depths in Gods Counſels, Purpoſes, Decrees and Judgments, which our ſhallow reaſon cannot fathom. 'Tis ſad when men will be wiſe above what is written, and love to pry into Gods ſecrets, and ſcan the myſteries of Religion by carnal reaſon: God often plagues ſuch pride and curioſity, by leaving that ſort of men to ſtrange and fearful falls. When a curious Inquiſitor asked *Auſtin* what God did before he created the world, *Auſtin* told him he was making Hell for ſuch buſie Queſtioniſts, for ſuch curious inquirers iuto Gods ſecrets: ſuch handſome jerks are the beſt anſwers to men of curious minds. But

Rom. 11. 33.

Rom. 12. 3. *1 Cor.* 4. 6.

Deut. 29. 29.

Thirdly, I anſwer, It concerns us but little, to know whether Hell be in the Air, or in the concave of the earth, or of what longitude, latitude, or profundity it is; Let Hell be where it hath pleaſed God in his ſecret counſel to place it, to men unknown, whether in the North, or in the South, under the frozen Zone, or under the burning Zone, or in a pit or a gulf: Our great care ſhould be to avoid it, to eſcape it, and not to be curiouſly inquiſitive about that place, which the Lord in his infinite wiſdom hath not thought fit clearly to reveil, or make known to the ſons of men.

3. Let us not be inquiſitive where Hell is, but rather let our care be to eſcape it, ſaith *Chryſoſtom.*

In Hell there's nothing heard, but yells and cryes.
In Hell the Fire never ſlacks, nor Worm never dies.
But where is this Hell plac'd? (my Muſe) ſtop there:
Lord ſhew me what it is, but never where.

A *Tentel'gia, dolor inferni.*

To worm and fire, to torments there,
No term he gave, they cannot wear.

Prudentius the Poet.

Look as there are many that pleaſe themſelves with diſcourſes of the degrees of Glory, whileſt others make ſure

sure their interest in Glory. So many please themselves with discourses of the degrees of the torments of Hell, whilest others make sure their escaping those torments; and look as many take pleasure to be discoursing about the place where Hell is, so some take pleasure to make sure their escaping of that place; and certainly they are the best and wisest of men, who spend most thoughts, and time, and pains how to keep out of it, than to exercise themselves with disputes about it. But

As in Heaven one is more glorious than another, so in Hell one shall be more miserable than another. *Augustin.*

4.

Fourthly, I answer, That it has been the common opinion of the Fathers, that Hell is in the bowels of the earth; yea Christ and the blessed Scriptures, which are the highest authority, do strongly seem to favour this opinion, by speaking of a Descent unto Hell, in opposition unto Heaven; and therefore we may as well doubt whether Heaven be above us, as doubt of Hell being beneath us: Among other Scriptures ponder upon these, *Psal* 140. 10. *Let them be cast into the deep pits, that they rise not up again. Bring them down into the pit of destruction. Prov.* 9. 18. *Her Guests are in the depths of Hell. Prov.* 15. 24. *The way of life is above to the wise, that he may depart from Hell beneath. Sheol* is sometimes taken for a pit, sometimes for the Grave, and sometimes, and that significantly too for Hell, all downwards. One saith, that *Sheol* generally signifies all places under the earth; whence some conclude, that Hell is in the heart of the earth, or under the earth; without doubt it is below, because it is every where opposed to Heaven wich is above: it is therefore called *Abyssus*, a deep pit, a vast gulf; such a pit as by reason of the depth thereof may be said to have no bottom. The Devils entreated Christ, that he would not send them to this place, *Luke* 8. 31. *in Abyssum*, which is, saith one, *Immensæ profunditatis vorago, quasi absque fundo: A Gulf of unmeasurable depth, &c.* The Apostle 2 *Pet.* 2. 4. speaking of the Angels that sinned, saith *God cast them down into Hell*: So *Beza* in his Annotations telleth us,

Infernum est locus subterraneus. Tertul. lib. 3. *de Anim.*

Mercerus upon *Gen.* 37.

Beza upon *Mat.*

us, the Greeks called that place which was ordained for the prison and torment of the damned: And reason it self doth teach us, that it must needs be opposite and contrary to that place, in which the spirits of just men made perfect, do reside, which on all hands is granted to be above, and Hell therefore must needs be below, in the center of the earth, say some, which is from the Superficies three thousand five hundred miles, as some judge. *Hesiod* saith, Hell is as far under the earth, as Heaven is above it: Some have been of opinion, that the pit spoken of, into which *Corah*, *Dathan* and *Abiram* went down alive, when the earth clave asunder, and swallowed them up, was the pit of Hell into which both their souls and bodies were immediately conveyed: As we know little in respect of the height of Heaven, so we know as little in respect of the lowness of Hell. Some of the upper part of the earth is to us yet (*terra incognita*) an unknown land; but all of the lowest part of Hell is to us an unknown land: Many thousands have travelled thither, but none have returned thence, to make reports, or write Books of their travels. That piece of Geography is very imperfect. Heaven and Hell are the greatest opposites, or remotest extremes: *Thou Capernaum, which art exalted unto Heaven, shalt be brought down to Hell.* Heaven and Hell are at furthest natural distance, and are therefore the everlasting receptacles of those who are at the furthest moral distance, Believers and Unbelievers, Saints and Impenitents: And 'tis observable, that as the heighth of Heaven, so the depth of Hell is ascribed to wisdom, to shew the unsearchableness of it. *O the depth* (as well as O the heighth) *of the wisdom of God! how unsearchable are his judgments, and his wayes past finding out!* Certainly Gods depths, and Sathans depths, and Hells depths lie far out of our view; and are hard to be found out; though I ought religiously to reverence the wonderful wisdom of God, and to wonder at his unsearchable judgments; yet I ought not curiously and prophanely to search be-

Heb. 12. 23.

Num. 16. 33.

Matth. 11. 23.

Rom. 11. 33.

1 *Cor.* 2. 10. *Rev.* 2. 24.

yond the compaſs of that which God hath reveiled to us in his word. The Romans had a certain Lake, the depth whereof they knew not; (this Lake they dedicated to Victory) doubtleſs Hell is ſuch a Lake, the depth whereof no man knows, 'tis ſuch a bottomleſs pit that no mortal can ſound. But

5. 2 Pet. 3. 10. 11. 12. 13.

Fifthly and Laſtly, I anſwer, Some of the Learned are of opinion, that Hell is without this viſible world, (which will paſs away at the laſt day) and removed at the greateſt diſtance from the *ſedes Beatorum*, the place where the righteous ſhall for ever inhabit. *Matth.* 8. 12. *But the children of the Kingdom ſhall be caſt out into outer darkneſs. Matth.* 22. 13. *Then ſaid the King to his ſervants, bind him hand and foot, and take him away, and caſt him into outer darkneſs. Matth.* 25. 30. *And caſt ye the unprofitable ſervant into outer darkneſs:* Into a darkneſs, beyond a darkneſs, into a Dungeon beyond and beneath the priſon. The darkneſs of Hell is compared to the darkneſs of thoſe priſons, which were often times out of the City: By outer darkneſs, the Holy-Ghoſt would ſignifie to us that the wicked ſhould be in a ſtate moſt remote from all heavenly happineſs, and bleſſedneſs; and that they ſhould be expulſed out of the bleſſed preſence of God, who is *mentium Lumen.* It is uſual among the Greeks, by a comparative to ſet forth the ſuperlative degree; by outer darkneſs we are to underſtand the greateſt darkneſs that is, as in a place moſt remote from all light: They ſhall be caſt into outer darkneſs, that is, they ſhall be caſt into the corporal and palpable darkneſs of the infernal priſon; Immediately after death Sinners Souls ſhall be caſt into the infernal priſon, and in the day of judgment, both their ſouls and their bodies ſhall be caſt into outer darkneſs: Darkneſs is no other thing than a privation of light.

In tenebras ex tenebris, infelicitor exclusi infelicius excludendi. Auguſtin.

2 Pet. 2. 4. *Jude verſe* 6. *Acts* 12. 10. This priſon was without the gate near mount *Calvary*, and it was the loathſomeſt and vileſt priſon of all, for in it the Thieves who were carried to *Calvary* to be executed were kept; and Chriſt alludeth to this priſon in that *Matth.* 8. 12. and that *Matth.* 22. 13. and that *Matth.* 25. 30. *Caſt him into utter darkneſs*: Which allution could not be underſtood, unleſs there had been a dark priſon without the City, where was utter darkneſs.

Now Light is twofold, *viz.* 1. Spiritual, as Wiſdom, Grace, Truth, now the privation of this light, is internal darkneſs and ignorance in the ſpirit and inward man. 2. There is a ſenſible and corporal light, whoſe

whose privation is outer darkness; and this is the darkness spoken of in the three Scriptures last cited: For although there be fire in hell, yet it is a dark, and smoaky fire, and not clear, except only so as the damned may see one another, for the greater encrease of their misery, as some write. Now I shall leave the ingenious Reader to conclude as he pleases, concerning the place where Hell is; desiring and hoping that he will make it the greatest business of his life, to escape Hell, and to get to Heaven, &c.

3. Thirdly and Lastly, If Jesus Christ did feel and suffer the very torments of Hell, though not after a hellish manner; then let me infer, that certainly the Papists are greatly out, they are greatly mistaken, and do greatly err; who boldly and confidently assert, that Christs Soul in substance went really and locally into Hell: *Bellarmine* takes a great deal of pains to make good this assertion, but this great Champion of the Romish Church may easily be confuted: First, because that *limbus patrum*, and Christs fetching the fathers from the skirts of Hell, (about which he makes so great a noise) is a meer fable, and not bottomed upon any solid grounds of Scripture. Secondly, because upon Christs dying, and satisfying for our sins, his soul went that very day into Paradise; as *Adam* sinning, was that very day cast out of Paradise, and his soul could not be in two places at once. Thirdly, because this descent of Christs Soul into Hell, was altogether needless, and to no end; what need was there of it, or to what end did he descend? not to suffer in Hell, for that was finished on the Cross; not to redeem, or rescue the Fathers out of Hell; for the elect were never there, and Redemption from Hell was wrought by Christs death, as the Scriptures do clearly evidence; not to triumph there over the Devils, &c. For Christ triumphed over them when he was on the Cross: Christ in the day of his solemn inauguration into his Heavenly Kingdom, triumphed over Sin, Death, Devils,

Bellar. de Christ. Anima. lib. 4. cap. 10. 11, 12, 13, 14, 15, 16. Tom. 1. Vide Calvin in Instit. lib. 2. cap. 16. Sect. 9.

Luke 23. 43. *Gen.* 3. 23, 24. *John* 18. 30. *Heb.* 9. 12. 1 *Thes.* 1. 10. *Eph.* 4. 8. *Heb.* 2. 14. 15. *Coloss.* 2. 14, 15. 'Tis a plain allusion to the Roman Triumphs, where the Victor ascended to the Capitol in a Chariot of State, the prisoners following on foot with their hands bound behind them, &c.

and Hell; when Chriſt was on the Croſs, he made the Devils a publick ſpectacle of ſcorn and deriſion, as *Tamerlane* did *Bajazet* the great Turk, whom he ſhut up in an Iron Cage, made like a Grate, in ſuch ſort, as tha he might on every ſide be ſeen, and ſo carried him up and down all *Aſia*, to be ſcorned and derided by his own people. By theſe few hints you may ſee the vanity and folly of the Papiſts, who tell you that Chriſts ſoul in ſubſtance went really and locally into Hell. I might make other inferences, but let theſe ſuffice at this time.

Turk. Hiſt. 220.

4. Fourthly, As Jeſus Chriſt did feel and ſuffer the very torments of Hell, though not after a helliſh manner; ſo Jeſus Chriſt was really, certainly made a curſe for us: Jeſus Chriſt did in his ſoul and body bear that curſe of the Law, which by reaſon of tranſgreſſion was due to us: *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us: for it is written, curſed is every one that hangeth on a tree.* He ſaith not Chriſt was curſed, but a curſe, which is more; it ſhews that the curſe of all did lie upon him. The death on the tree, was accurſed above all kinds of deaths, as the Serpent was accurſed above all the beaſts of the field. This Scripture refers to *Deut.* 21. 33. *His body ſhall not remain all night upon the tree; but thou ſhalt in any wiſe bury him that day: for he that is hanged, is accurſed of God.* The holy and wiſe God appointed this kind of puniſhment, as being the moſt cruel and reproachful, for a type of the puniſhment, which his Son muſt ſuffer to deliver us from the curſe. Hanging on a tree was accounted the moſt ſhameful, the moſt diſhonourable, the moſt odious, and infamous, and accurſed of all kinds of death, both by the Iſraelites and other nations, becauſe the very manner of the death, did intimate that ſuch men as were thus executed, were ſuch execrable, baſe, vile and accurſed wretches; that they did defile the earth with treading on it, and would pollute the earth if they ſhould die upon it; and therefore were hang'd up in the air, as perſons not fit to converſe amongſt men, or touch the ſurface

Gala. 3. 13.

Gen. 3. 14.

Not that all that are hanged ſhould be damned, for the contrary appears in that *Luke* 23. 43. Neither is hanging in it ſelf, or by the law of nature, or by civil law, more execrable than any other death.

face of the ground any more. But what should be the reason why the ceremonial Law affixed the curse to this death, rather than any other death: I answer first, because this was reckoned the most shameful and dishonourable of all deaths, and was usually therefore the punishment of those, that had by some notorious wickedness provoked God to pour out his wrath upon the whole land, and so were hanged up to appease his wrath; as you may see in the hanging of those Princes, that were guilty of committing whoredome with the Daughters of *Moab*: And in the hanging of *Saul*'s seven sons in the days of *David*, when there was a Famine in the land, because of *Saul*'s perfidious oppressing of the *Gibeonites*: And in *Joshuah*'s hanging of the five Kings of the *Amorites*. But secondly and mainly, it was with respect to the Death Christ was to die: God would have his Son the Lord Jesus to suffer this kind of death, that hence it might be the more evident, that in his death he bare the curse due to our sins, according to that of the Apostle, *Gala.* 3. 13. Christ was certainly made that curse which he redeemed us from, otherwise the Apostle does not reason either soundly or fairly, when he tells us we are redeemed from the curse, because Christ was made a curse for us; he remitteth that curse to us, which he received in himself. That Father hit the mark, who saith, *Christus supplicium nostrum sine reatu suscepit, ut solveret reatum, & finiret supplicium: Christ hath taken our punishment without guilt, to loose the guilt, and end the punishment.* We were subject to the curse, because we had transgressed the Law, Christ was not subject because he had fulfilled it: *Eam ergo execrationem suscepit, cui obnoxius non erat, quum suspensus fuit in ligno, ut execrationem solveret, quæ adversus nos erat: He therefore took that curse to the which he was not subject, when he hanged upon the tree, to loose the curse which was against us.* Such a curse or execration was Christ made for us, as was that from which he redeemed us; and that curse from which he redeemed us, was no other than

Num. 25. 4.

2 *Sam.* 21. 6. 7 8, 2.

Josh. 16. 26.

Beda in 3. *ad Galat.*

Oecumenius in 3. *ad Galat.*

than the curſe of the Law, and that curſe of the Law included all the puniſhment, which ſinners were to bear, or ſuffer for tranſgreſſion of the Law, of which his hanging on the Croſs, was a ſign and ſymbol; and this curſe was Chriſt made for us, (that is) he did bear and ſuffer it to redeem us from it: Chriſt was verily made a curſe for us, and did bear both in his body and ſoul that curſe, which by reaſon of the tranſgreſſion of the Law was due to us: And therefore I may well conclude this head with that ſaying of *Hierome*. *Injuria Domini, noſtra Gloria*: *The Lords injury is our Glory.* The more we aſcribe to Chriſts ſuffering, the leſs remaineth of ours; the more painfully that he ſuffered, the more fully are we redeemed; the greater his ſorrow was, the greater our ſolace; his diſſolution is our conſolation, his Croſs our Comfort; his annoy, our endleſs joy; his diſtreſs in ſoul, our releaſe, his calamity our comfort; his miſery our mercy, his adverſity our felicity, his Hell our Heaven. Chriſt is not only accurſed, but a curſe; and this expreſſion is uſed both for more ſignificancy, and uſefulneſs to note out the truth and realneſs of the thing; and alſo to ſhew the order and way he took, for bringing us back unto that bleſſedneſs, which we had loſt. The Law was our righteouſneſs, in our innocent condition, and ſo it was our bleſſedneſs; but the firſt *Adam* falling away from God by his firſt tranſgreſſion, plunged himſelf into all unrighteouſneſs, and ſo inwrapped himſelf in the curſe: Now Chriſt the ſecond *Adam*, that he may reſtore the loſt man into an eſtate of bleſſedneſs, he becomes that for them, which the Law is unto them; namely a curſe: beginning where the Law ends, and ſo going backward to ſatisfie the demands of the Law to the uttermoſt, he becomes firſt a curſe for them, and then their righteouſneſs, and ſo their bleſſedneſs. Now Chriſts becoming a curſe for us, ſtands in this, that whereas we are all accurſed by the ſentence of the Law, becauſe of ſin, he now comes in our room, and ſtands under the ſtroke of that curſe, which

Hierom. in 3. ad Galat.

James 1. 24.

Rom. 10. 4.

which of right belongs to us; So that it lies not now any longer on the backs of poor ſinners, but on him for them, and in their ſtead, therefore he is called a Surety: The Surety ſtands in the room of a Debtor, Malefactor, or him that is any way obnoxious to the Law, ſuch is *Adam* and all his poſterity. We are by the doom of the Law, evil doers, Tranſgreſſors, and upon that ſcore, we ſtand indebted to the Juſtice of God; and lie under the ſtroke of his wrath: Now the Lord Jeſus ſeeing us in this condition, he ſteps in, and ſtands between us and the blow; yea, he takes this wrath and curſe off from us unto himſelf, he ſtands not only, or meerly, after the manner of a Surety among men, in the caſe of debt; For here the Surety indeed enters bond with the principal, for the payment of the debt; but yet he expects that the debtor ſhould not put him to it, but that he ſhould diſcharge the debt himſelf, he only ſtands as a good ſecurity. No, Chriſt Jeſus doth not expect that we ſhould pay the debt our ſelves, but he takes it wholly to himſelf: As a Surety for a Murtherer or Traitor, or ſome other notorious Malefactor, that hath broken priſon, and is run away; he lies by it body for body, ſtate for ſtate, and undergoes whatſoever the Malefactor is chargeable withal for ſatisfying the Law: Even ſo the Lord Jeſus Chriſt ſtands Surety for us runnagate Malefactors; making himſelf liable to all that curſe, which belongs to us, that he might both anſwer the Law fully, and bring us back again to God: As the firſt *Adam* ſtood in the room of all mankind fallen; ſo Chriſt the ſecond *Adam* ſtands in the room of all mankind, which is to be reſtored; he ſuſtains the perſon of all thoſe which do ſpiritually deſcend from him, and unto whom he bears the relation of a Head: Chriſt did actually undergo, and ſuffer the wrath of God, and the fearful effects thereof, in the puniſhments threatned in the Law. As he became a debtor, and was ſo accounted, even ſo he became payment thereof; he was made a ſacrifice for ſin, and bare to the full, all that

Heb. 7. 22.

Eph. 1. 22. 23.

that ever Divine Juſtice did, or could require, even the uttermoſt extent of the curſe of the Law of God, he muſt thus undergo the curſe, becauſe he had taken upon him our ſin. The Juſtice of the moſt High God reveiled in the Law, looks upon the Lord Jeſus as a ſinner, becauſe he hath undertaken for us, and ſeiſeth upon him accordingly, pouring down on his head the whole curſe, and all thoſe dreadful puniſhments, which are threatened in it againſt ſin, for the curſe followeth ſin, as the ſhadow the body; whether it be ſin inherent, or ſin imputed; even as the bleſſing follows righteouſneſs, whether it be righteouſneſs inherent, or righteouſneſs imputed. But

5. Fifthly, He that did feel and ſuffer the very torments of Hell, though not after a helliſh manner, was God-man: Chriſt participates of both natures, being θεάνθρωπος *God and man*, God-man, ſuch a Mediator ſinners needed, no Mediator but ſuch a one who hath intereſt in both parties, could ſerve their turns, or ſave their ſouls; and ſuch a one is the Lord Jeſus, he hath an intereſt in both parties, and he has an intereſt in both natures; the God-head and the man hood. The bleſſed Scriptures are ſo expreſs and clear in theſe points, that they muſt ſhut their eyes with a witneſs againſt the light, that can't ſee Chriſt to be God man, to be God and man. I ſhall firſt ſpeak ſomething of Chriſt, as he is God: Now here are fathomleſs depths, and bottomleſs bottoms, if I may ſo ſpeak; here are ſtupendious and amazing myſteries, aſtoniſhing and confounding excellencies, ſuch as the holy Angels themſelves deſire to pry into. God is φῶς οἰκῶν ἀπρόσιτον, *dwelling in acceſſible light:* 1 *Tim.* 6. 16. Here are ſuch beauties and perfections that had I (as the Poet ſpeaks) a hundred tongues, a hundred mouths, and a voice of ſteel, yet I could not ſufficiently deſcribe them: Nevertheleſs give me lieve to ſay ſomething concerning our Lord Jeſus Chriſt, who is one eternal God with the Father, and with the Holy Ghoſt; I might produce a cloud

1 *Pet.* 1. 12. παρακύψαι. The word ſignifies to look wiſhly and intently, as the Cherubins of old look'd into the Mercy-Seat. *Exod.* 25. 18, 19 It ſignifies prying into a thing over-veiled and hidden from ſight, to look as we ſay wiſhly at it, as if we would look even through it.

cloud of witnesses in the case, but it is enough that we have the Authority of the sacred Scriptures, both in the Old and New Testament, confirming of it; and therefore I shall lay down some proofs or demonstrations of the eternal Godhead of Christ, which I shall draw out of the blessed Scripture. This is a point of high concernment, that Christ is God; so high, as whosoever buildeth not upon this, buildeth upon the Sands. This is the rock of our Salvation, *The word was God.* Concerning this important point, consider *John* 1. 1.

I.

First, That the Godhead of Christ is clearly asserted, and manifested both in the Old and New Testament: Take a taste of some of those many Scriptures, which might be cited, *Isa.* 43. 10. 11, 12. *That ye may know and believe, and understand that I am he, I, even I am Jehovah, and besides me there is no Saviour.* And *Isa.* 41. 21. 22, 23, 24, 25. *There is no God else besides me: A just God and Saviour, there is none besides me. Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else. To me every knee shall bow,—In Jehovah have I righteousness——In Jehovah shall the seed of Israel be justified:* Compare this with *Rom.* 14. 10, 11. And the Socinians may as safely conclude, that there is no other God but Jesus Christ, as they may conclude that there is no God, but God the Father, from the seventeenth of *John:* But they and we ought to conclude from these Scriptures, that Jesus Christ is not a different God from the Father, but is one and the same God with him; so he is called *The mighty God, The everlasting Father. Isa.* 9. 6. Take a few clear places out of the New Testament, as that in *Rom.* 9. 5. *Of whom as concerning the flesh Christ came, who is over all God blessed for ever more.* Christ is here himself called God blessed for ever. So *Tit.* 2. 13. *Looking for that hope, and the glorious appearance of the great God, and our Saviour Jesus*

Compare these Scriptures of the Old Testament with these in the New. *Heb.* 1. 2, 3. 1 *John* 1. 7. *Acts* 4. 12. *Eph.* 4. 8. *Rom.* 9. 30. *Jer.* 33. 23. *Psal.* 6. 68, 18, 19, 20.

Christ: Who is it that shall appear at the last day in the clouds, but Christ? who is called the great God and our Saviour? *God blessed for ever*, saith *Paul* to the *Romans*, *The great God*, saith *Paul* to *Titus*; 1 *John* 5. 20. *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Phil.* 2. 6. *He was in the form of God, and thought it no robbery to be equal with God*: And *Colos.* 2. 9. *In him dwelleth the fulness of the Godhead bodily. John* 20. 28. *My Lord, and my God.* 1 *Tim.* 3. 16. *God manifested in the flesh.* To which of
Heb. 1. 1. the Saints, *or Angels did God say at any time, thou art my Son*, The Heir of all things, the illustrious brightness of my Glory, and lively character of my person. Thy Throne oh God is for ever and ever, and all the Angels of God shall worship thee: Certainly he who is Gods own, proper, natural, consubstantial, coessential, only begotten Son, he is God: where ever this Sonship is, theres the Deity or the Divine Essence. Now Christ is thus Gods son, therefore he is God: What the Father is, as to his nature, that the Son must also be; now the first person the Father of Christ is God; whereupon he too, who is the Son, must be God also. A Son always participates of his Fathers essence, there is betwixt them evermore an Identity and oneness of nature; if therefore Christ be Gods Son (as is most evident throughout the Scripture he is) then he must needs have that very nature and essence which God the Father hath, insomuch that if the second person be not really a God, the first person is but equivocally a Father. These Scriptures out of the Old and New Testament are so evident, and pregnant to prove the Godhead of Christ, that they need no illustration; yea, they speak so fully for the Divinity of Christ, that all the Arians and Socinians in the world, do but in vain go about to elude them. But

Secondly,

Secondly, Let us ponder seriously upon these Scriptures: *John* 3. 13. *And no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man, which is in Heaven. v.* 31. *He that cometh from above, is above all: he that cometh from Heaven is above all.* *John* 8. 23. *Ye are from beneath, I am from above.* *John* 16. 28. *I came forth from the Father, and am come into the world: and again I leave the world, and go to the Father.* Now from these blessed Scriptures we may thus argue; He who was in Heaven, before he was on the earth; and who was also in Heaven, whilest he was on the earth, is certainly the eternal God; but all this doth Jesus Christ strongly assert concerning himself, (as is evident in the Scriptures last cited) therefore he is the eternal God blessed for ever. But 2.

Thirdly, Christs eternal Deity, Coequality, and Consubstantiality with the Father, may be demonstrated from his Divine Names and Titles: As 3.

First, *Jehovah* is one of the incommunicable names of God, which signifies his eternal essence. 1.

The Jews observe that in Gods name *Jehovah*, the Trinity is implied. *Je* signifies the Present tense, *Ho* the præterperfect tense, *Vah* the future. The Jews also observe, that in his name *Jehovah*, all the Hebrew letters are *literæ quiescentes*, that denote rest, implying that in God, and from God is all our rest: Every gracious soul is like *Noah*'s Dove, he can find no rest for satisfaction but in God: God alone is the godly mans Ark of rest and safety. *Jehovah* is the incommunicable name of God, and is never attributed to any but God: *Psal.* 83. 19. *Thou whose name alone is* JEHOVAH. *Jehovah* is a name so full of Divine mysteries, that the Jews hold it unlawful to pronounce it. *Jehovah* signifies three things.

Exod. 15. 3. *Gen.* 2. 4. The Jews call it *Nomen Dei ineffabile*: But this name *Jehovah* is not unspeakable, in regard of the name, but in regard of the essence of God, set forth by it, as *Zanchy* noteth. This name was always thrice repeated, when the Priest blessed the people. *Num.* 6. 24, 25, 26.

 1. That

1. That God is an eternal independent being of himself.

Acts 17. 28.

2. That he gives being to all creatures.

3. That he doth, and will give being to his promises. God tells *Moses*, *Exod.* 6. 3. *That he appeared unto Abraham, unto Isaac, and unto Jacob, by the name of* (*El Shaddai*) *God Almighty, but by my name* JEHOVAH *was I not known to them.* The name *Jehovah* was known to *Abraham*, *Isaac*, and *Jacob*, but not *mysterium nominis*, *the mystery of the name*: This was reveiled to *Moses* from God, and from *Moses* to the people: It is meant of the performances of his great promises made to *Abraham*. God did promise to give the land of *Canaan* to *Abraham's* Seed for an inheritance, which promise was not performed to him, but to his seed after him; so that this is the meaning, *God appeared to Abraham, Isaac and Jacob, El Shaddai, God Almighty*, in protecting, delivering and rewarding of them, but by his name *Jehovah*, he was not known to them; God did perform his promise made to *Abraham*, *Isaac* and *Jacob*, but unto their seed and posterity after them. This name *Jehovah* is the proper and peculiar name of the one, only true God, a name as far significant of his nature and being, as possibly we are enabled to understand; so that this is taken for granted on all hands, that he whose name is *Jehovah*, is the only true God, when ever that name is used properly, without a Trope or figure, it is used of God only.

Gen. 22. 14. *Abraham* called the name of the place *Jehovah-Jireh*, the Lord will see, or provide: Besides the Fathers of old are said not to have known God by his name *Jehovah*, in comparison of that which their posterity knew afterwards: for to them God made himself more clearly and plenarily known.

Now this glorious name *Jehovah*, that is so full of mysteries, is frequently ascribed to Christ. *Isa* 6. 1. He is called *Jehovah*, for there *Isaiah* is said to see *Jehovah sitting upon a Throne, &c.* And *John* 12. 41. This is expressly by the holy Evangelist applyed to Christ, of whom he saith, That *Isaiah saw his glory, and spake of him.* *Exod.* 17. 1. The people are said to tempt *Jehovah*, and the Apostle saith, 1 *Cor.* 10. 9. *Let us not tempt*

Christ

Christ, as some of them also tempted. and were destroyed of Serpents. It is said of *Jehovah*, *Of old hast thou laid the foundation of the earth, and the Heavens are the works of thy hands: they shall perish, but thou shalt endure*, &c. And the Apostle clearly testifies, *Heb.* 1. 10. That these words are spoken of Christ. So *Jehovah* rained fire and brimstone from *Jehovah* out of Heaven. *Gen.* 19. 24. That is *Jehovah* the Son of God, that stayed with *Abraham*, *Gen.* 18. rained fire and brimstone from *Jehovah* the Father, and Christ is called *Jehovah Tsidkenu*, the Lord our righteousness, and in that *Zach.* 13. 7. Christ is called the Fathers fellow. The Lord Christ is that *Jehovah*, to whom every knee must bow, as appears by comparing *Isa.* 45. 21, 22, 23, 24, 25. with *Romans* 14. 9, 10, 11, 12. and *Phil.* 2. 6, 9, 10, 11. I might further insist upon this argument, and shew that the title of Lord so often given to Christ in the New Testament, doth answer to the Title of *Jehovah* in the Old Testament. And as some learned men conceive, the Apostles did purposely use the Title of Lord, that they might not offend the Jews, with frequent pronouncing of the word *Jehovah*. *Thou shalt fear Jehovah thy God: Deut.* 6. 13. *Deut.* 10. 20. is rendred by the Apostle, *Thou shalt worship the Lord thy God.* And so *Deut.* 6. 5. *Thou shalt love Jehovah thy God*, is rendred *Matth.* 22. 37. *Thou shalt love the Lord thy God.* Thus you see that in several precious Scriptures Jesus Christ is called *Jehovah*, and therefore we may very safely and confidently conclude, that Jesus Christ is very God. God blessed for ever. But

Psal. 102. 25. 26.

The second Name or Title which denotes the essence of God is *Ehieh*, *I am that I am*, or I will be, what I I will be. *Exod.* 3. 14. It hath the same root with *Jehovah*, and signifies that God is an eternal, unchangeable being:

2. The Hebrew *Ehieh asher Ehieh* properly signifies *I will be that I will be*: God is called, he

The Septuagint renders it Ἐγώ εἰμι ὁ ὤν. *I am he that is*, and in that *Rev.* 16. 5. that is, and that was, and that will be.

being: ſome make this name to be Gods extraordinary name. *Damaſcene* ſaith this name containeth all things in it, like a vaſt and infinite Ocean without bounds. This Glorious name of God, *I AM THAT I AM*, implyes theſe ſix things. 1. Gods incomprehenſibleneſs, as we uſe to ſay of any thing we would not have others prye into, it is what it is; ſo God ſaith here to *Moſes*, *I AM WHAT I AM.* 2. It implies Gods Immenſity, that his being is without any limits; Angels and men have their beings; but then they are bounded and limited within ſuch a compaſs, but God is an immenſe being, that cannot be included within any bounds. 3. It implyes that God is of himſelf, and hath not a being dependent upon any other: *I am*, that is, by and from, and of my ſelf. 4. It implyes Gods eternal, and unchangeable being in himſelf: It implyes God's everlaſtingneſs; *I am before any thing was, and ſhall for ever be*: There never was, nor ſhall be time wherein God could not ſay of himſelf, *I am.* 5. It implyes, That there is no ſucceſſion of time with God. And 6. It implyes that he is a God, that gives being to all things. In ſhort, the reaſon why God nameth himſelf, *I AM THAT I Am*, or will be that I will be, is becauſe he is the being of beings; ſubſiſting by himſelf, as if he ſhould ſay; I am my being, I am my eſſence; my exiſtence differeth not from my eſſence, becauſe *I am that I am*, and as I am, ſo will I be to all eternity, the ſame yeſterday, to day and for ever. There is no ſhadow of change, no variableneſs at all in me Now

Every creature is temporary and mutable, no creature can ſay, *Ero qui ero, I will be that I will be.*

Now this Glorious Name is given to Jesus Christ, *Rev.* 1. 8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* This kind of speaking is taken from the Greek Alphabet, in which Language *John* wrote this Book: *A* called *Alpha* by them, being their first letter: and *O* which they call *Omega* the last. The sence is, I was before all creatures, and shall abide for ever, though all creatures should perish, or I am he, from whom all creatures had their beginning, and to whom they are referred, as their uttermost end. Christ in calling of himself *Alpha* and *Omega*, the beginning and the end; and that absolutely, doth therein assume unto himself absolute Perfection, Power, Dominion, Eternity and Divinity; which is, and which was, and which is to come: Christ assumeth all those Epithetes here to himself; by which *John ver.* 4. described God; and what wonder is it, if Christ who is God doth take to himself, what ever is due to God. The Almighty, this is another Epithete proper to God, which Christ also taketh to himself, shewing that he is the true, eternal and omnipotent God, in all things equal, and coessential with the Father, and the Holy Ghost. This being the seventh argument which *John* makes use of, to prove the Deity of Christ, is three times repeated: He is the first and the last, which is, was, and is to come, and the Almighty; and therefore he is without a peradventure, God eternal; for so *Jehovah* saith of himself, *I the Lord the first,*

In this verse you have a clear and pregnant proof of Christs Deity.

Isa. 41. 4. cap 44. 6. Gen. 17. 1.

first and the last, I am he: I am the first, and I am the last, and besides me there is no God: I am God Almighty. But Christ doth challenge as due to himself, all these Divine Attributes; therefore he is *Jehovah*, that one, eternal and omnipotent God with the Father, and the Holy Ghost; O the Statelineſs and Majesty of our Lord Jesus Christ; what an excellent and stately person is he? there being not a property attributed to God, but is agreeable to Christ: Every word in this *Rev.* 1. 8. Is a proper Attribute of God. He is infinite in Power, soveraign in Dominion, and not bounded as creatures are. And that this is clearly spoken of Christ, is most evident, not only from the scope (*John* being to set out Christ, from whom he had this Revelation) but also from the eleventh and seventeenth verses following, where he gives him the same Titles over again, or rather if you please, Christ speaking of himself, taketh and repeateth the same Titles: *Heb.* 13. 8. Jesus Christ the same yesterday, and to day, and for ever: Yesterday, that is the time past, before his coming in the flesh: To day, while in the flesh: And for ever, that is, after. The same aforetime, in time, and after time: Jesus Christ the same, that is, unchangeable in his essence, promises and doctrine; Jesus Christ was always the same, and is still the same, and will abide for ever the same; as being one self same God and one self same Mediator, as well in the Old, as in the New Testament, *John* 8. 58. *Jesus said unto them, verily verily I say unto you, before Abraham was, I am.* According to my Divine nature, which is from everlasting, before *Abraham* was, I am: I who according to my humanity, am not above fifty years old, according to my Divine Nature am eternal, and so before *Abraham* and all the creatures: I have a being from all eternity, and so before *Abraham* was born; and therefore as young as you take me me to be in respect of my age here: I may well have seen and known *Abraham*, though he died above two thousand years since. But

See Rev. 21. 6. and cap. 22. 13.

Mich. 5. 1.

The

1.

The third name or Title, which denotes the Essence of God is *Elohim*, which signifies the persons in the Essence. 'Tis a name of the plural number expressing the Trinity of persons in the unity of Essence: and therefore it is observed by the learned, that the Holy Ghost beginneth the story of the Creation with this plural name of God, joyned with a Verb of the singular number; as *Elohim Bara*, *Dii creavit*, the mighty Gods, or all the three persons in the Godhead created. So *Gen.* 3.22. *And Jehovah Elohim said, behold the man is become as one of us*: 'tis a holy irrision of man's vain affectation of the Deity. God upbraids our first parents for their vain affectation of being like unto him, in that ironical expression, *Behold, the man is become as one of us, to know good and evil*; meaning that by his sin he was become most unlike him. This name *Elohim*, by which God expresseth his nature, denotes the power and strength of God; to shew us that God is strong and powerful, and that he can do great things for his people, and bring great desolations and destructions upon his and his people's enemies. O Sirs, God is too strong for his strongest enemies, and too powerful for all the powers of Hell. Though *Jacob* a worm in his own eyes, and in his enemies eyes, yet *Jacob* need never fear; for *Elohim*, the strong and powerful God will stand by him, and help him.

Gen. 1, 1, 2.

Isa. 41.10,13,14.

Now this name is also attributed unto Christ, 45. *Psal.* 6. *Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thy throne, O God,* Heb. אֱלֹהִים Gods, *Thy throne, O Gods*, Elohim; it signifies the Trinity of persons in the unity of Essence (as I have before noted) the Prophet directs his speech, not to *Solomon*, but to Christ, as is most evident by the clear and unquestionable Testimony of the Holy Ghost, *Heb.* 1.8. *But unto the Son he saith, thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.* Christ is called God not by an excellency only, as the Angels are; nor by office and Title only, as Magistrates are called Gods; nor catachrestically and Ironically as the

Psal. 8.5. compared with *Heb.* 2. 6, 7, 8. *Psal.* 82. 16.

Heathen Gods are called; nor a diminutive God, inferiour to the Father, as *Arrius* held, but God by nature every way co-essential, co-eternal, and co-equal with the Father and the Holy Ghost. Hold fast all truth, but above all, hold fast this glorious truth, that Jesus Christ is God blessed for ever.

4. The Fourth name or Title which denotes the Essence of God, is *El Gibbor*, The strong and mighty God: God is not only strong in his own Essence, but he is also strong in the defence of his people, and it is he that giveth all strength and power to all other creatures: There are no men, no powers, that are a match for the strong God.

2 Chron. 16. 9.

Now this Title is also attributed to Christ, *Isa. 9. 6. El Gibbor* the strong God, the mighty God. The word אל signifying God, doth also signify strong; he is so strong that he is almighty, he is one to whom nothing is impossible. Christ's name is God, for he is the same Essence with God the Father: this Title, the mighty God, fitteth well to Christ, who hath all the names of the Deity given to him in Scripture: and who, by the strength and power of his God-head, did satisfie the justice of God, and pacifie the wrath of God, and make peace, and purchase pardon and eternal life for all his Elect.

5. The Fifth name or Title which denotes the Essence of God is *El Shaddai*, God omnipotent, or all-sufficient; he wanteth nothing, but is infinitely blessed with the infinite perfection of his glorious being: by this name God makes himself known to be self-sufficient, all-sufficient, absolutely perfect: certainly that man can want nothing who hath an all-sufficient God for his God; he that loseth his all for God, shall find all in an all-sufficient God. *Esau* had much, but *Jacob* had all, because he had the God of all: *Habet omnia, qui habet habentem omnia:* what are Riches, Honours, Pleasures, Profits, Lands, Friends, yea millions of worlds to one *Shaddai*, God Almighty, God All-sufficient. This glorious name *Shaddai*, was a noble bottom for *Abraham* to act his faith upon, though in things above nature, or against it, *&c.* He that is *El Shaddai*

Gen. 17. 1.

Mat. 19. 29.

Gen. 33. 9. 11.

Augustin, This name *Shaddai* belongeth only to the God-head, and to no creature no not to the humanity of Christ.

Shaddai is perfectly able to defend his Servants from all evil, and to bless them with all spiritual and temporal blessings, and to perform all his promises which concern both this life and that which is to come.

Now this name, this Title *Shaddai*, is attributed to Christ, as you may clearly see by comparing *Gen.* 35. 6, 9, 10, 11. and *Gen.* 32. 24, 25, 26, 27, 28, 29, 30. with *Hosea*, 12. 3, 4, 5. That Angel that appeared to *Jacob* was Christ, the Angel of the Covenant. Mark, you shall never find either God the Father, or the Holy Ghost called an Angel in Scripture: nor was this a created Angel, for then *Jacob* would never have made supplication to him: but he was an uncreated Angel, even the Lord of Hosts, the almighty God who spake with *Jacob* in *Bethel*. He that in this divine story is said to be a man, was the Son of God in humane shape, as is most evident by the whole narration. The Angel in the Text is the same Angel that conducted the Israelites in the Wilderness, and fought their battels for them, *Exod.* 3. 2. *Act.* 7. 30. 1. *Cor.* 10. 4, 5, 9. even Jesus Christ who is stiled once and again the Almighty, *Rev.* 1. 8. *cap.* 4. 8. In this last Scripture is acknowledged Christ's Holiness, Power and Godhead. Ah Christians when will you once learn to set one Almighty Christ against all the mighty ones of the world, that you may bear up bravely and stoutly against their rage and wrath, and go on chearfully and resolutely in the way of your duty.

See my Treatise on Closet-prayer, opening that, *Gen.* 32. and that 12. *Hos. pag.* 48, 49, 50, 51. where you have four Arguments to prove that Jesus Christ is the Angel, the man, that is there spoken of *&c.*

The sixth name or Title is *Adonai* my Lord. Though this name *Adonai* be given sometimes analogically to creatures, yet properly it belongs to God above: this name is often used in the old Testament, and in *Mal.* 1. 6. it is used in the plural number to note the mystery of the holy Trinity; *If I be* Adonim *Lords*, *where is my fear*: some derive the word *Adonai* from a word in the Hebrew that signifies *judicare to judg*, because God is the Judg of the world: others derive it from a word which signifies Basis a foundation intimating that God is the upholder of all things as the foundation of a house is the support of the whole building,

6.

אדון

Now this name is given to Christ, *Dan.* 9. 17. *Cause thy face to shine upon thy sanctuary that is desolate,* for *Adonai* (the Lord Christ) sake. *Daniel* pleads here no merits of their own, but the merits and mediation of the *Messias*, whom God hath made both Lord and Christ. So *Psal.* 110. 1. *The Lord said unto my Lord, sit thou at my right hand until I make thine Enemies thy footstool.* Christ applies these words to himself as you may see in that *Mat.* 22. 24. Jehovah *said*, that is, God the Father said, לַאדֹנִי *La-adoni*; *unto my Lord*, that is, to Christ; *sit thou at my right hand*, sit thou with me in my Throne, it notes the advancement of Christ, as he was both God and man in one person to the supremest place of power and authority, of honour and heavenly glory: God's right hand notes a place of equal power and authority with God, even that he should be advanced far above all principallity, and power, and might, and dominion. Christs reign over the whole world is sometimes called The right hand of the Majesty, and sometimes the right hand of the power of God; *until I make thine enemies thy foot-stool.* This implies, 1. That Jesus Christ hath ever had, and will have enemies, even to the end of the world. 2. Victory a perfect Conquest over them; Conquerours used to make their enemies their foot-stool. Those proud enemies of Christ, who now set up their Crests, face the heavens, and strut it out against him, even those shall be brought under his feet. 3. It implies ignominy, the lowest subjection, *Sapores* King of *Persia* overcoming the Emperour *Valerian* in battel, used his back for a stirrup when he got upon his horse: and so *Tamberlane* served *Bajazet.* 4. The foot-stool, is a piece of State, and both raiseth and easeth him that sits on the the Throne: so Christ will both raise himself and ease himself by that vengeance that he will take on his enemies, &c.

Acts 2. 36. *Luk.* 1. 43. *cap.* 2. 11, 12. *Heb.* 1. 13.

Matth. 28. 18. *John*, 3. 35.

Ephe. 1. 21. *Heb.* 1. 3. *Luk.* 22. 69.

Now from these divine Names and Titles which are given to Jesus Christ, we may thus argue, He to whom the incommunicable Titles of the most high God are attributed, he is the most high God: but the incommunicable

cable Titles of the most high God are attributed unto Christ, *ergo*, he is the most high God. But,

Fourthly, Christ's eternal Deity, Coequality and Consubstantiality with the father may be demonstrated from his divine Properties and Attributes. I shall shew you for the opening of this that the glorious Attributes of God are ascribed to the Lord Jesus: I shall begin,

4.

First, with the Eternity of God, God is an eternal God. *From everlasting to everlasting thou art God*, Psal. 90. 2. *The eternal God is thy refuge*, Deut. 33. 27. *He inhabits eternity*, Isa. 57. 15. He is called the Ancient of days, *Dan.* 7. 9. And he is said to be everlasting, and to be King of old *Psal.* 74. 12. this sheweth he had no beginning. In respect of his eternity, after time, he is called the everlasting God, *Rom.* 16. 26. An everlasting King, 1 *Tim.* 1. 17. That there is no succession, or priority, or posteriority in God; but that he is from everlasting to everlasting the same, we may see, *Psal.* 102. 26, 27. *The heavens shall perish, but thou shalt endure; yea all of them shall wax old like a garment, and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end*: There is no succession or variation in God, but he is eternally the same. Eternity is an interminable being and duration before any time, and beyond all time, it is a fixed duration without beginning or ending. The Eternity of God is beyond all possible conception of measure or time; God ever was, ever is and ever shall be. Though the manifestations of himself unto the Creatures are in time, yet his Essence or being never did nor shall be bound up by time: look backward or forward, God from eternity to eternity, is a most self-sufficient, infinite, perfect, blessed being, the first cause of our being, and without any cause of his own being; an eternal infinite fulness, and possession to himself, and of himself: what God is, he was from Eternity; and what God is, he will be so to eternity: O this glorious Attribute drops myrth and mercy oyl and honey.

1. Eternity is taken three ways: 1 *Proprie, properly*, so it noteth to be without beginning and end, so God only is eternal. 2. *Improprie, improperly*, so it noteth to have a beginning but no ending; so Angels, so the souls of men are eternal. 3. Abusive, so some things are said to be eternal which have had a beginning, & shall also have an end; they are called eternal in respect of their long continuance and duration: so circumcision, and other Mosaical ceremonies were called eternal or everlasting.

Now this attribute of eternity is ascribed to Jesus Christ *John*,

John, 1. 1. *In the beginning was the word*, (*was*) notes some former duration, & therefore we conclude that he was before the beginning, before any creation or creatures, for it is said he was God in the beginning, and his divine nature whereby he works is eternal, *Heb.* 9. 14. He is the first and last, *Rev.* 1. 17. hence it is that he is called the first-born of every creature, because he who created all, and upholds all, hath power to command and dispose of all as the first born had power to command the family or kingdom, *Colos.* 1. 15, 16, 17. compare *Isa.* 44. 6. with *Rev.* 22. 13. *Joh.* 17. 5. (*Father glorifie thou me with thine own self, with the glory I had with thee before the world was*:) Such glory had the Lord Christ with his father, *viz.* in the heavens, and that before the world was; this he had not only in regard of Destination, being predestinated to it by God his father (as *Grotius* would evade it) but in regard of actual possession. (The Lord possessed me in the beginning of his way (saith Christ the son of God) *Prov.* 8. 22. And as his father possessed him, so he was possessed of the self-same glory, with his Father before the world was, from Eternity. (*His goings forth have been from of old, from everlasting*, from the days of Eternity, saith the Prophet *Micah*, speaking of the *Messiah*, *Mic.* 5. 2. See the Eternity of Christ farther confirmed by the Scriptures in the margent. But,

John, 8. 58. *John* 17. 24. *Rev.* 1. 8. 17. *Heb.* 1. 10. 11. 12. *cap.* 7. 3. *Isa.* 9. 6. *&c.* Christ is without beginning of days or end of time, and without all bounds of precession or succession.

2. *Chrysostom.*

Secondly, As the Attribute of Eternity is ascribed to Christ, so the Attribute of Omniscience is ascribed to Christ; and this speaks out the Godhead of Christ, he knows all things *John*, 21. 17. Lord thou knowest all things, τὰ πάντα, all things present and future; what I now am, and what I shall be, saith one on the words, *John*, 2. 25. *He needed not that any should testifie of man, for he knew what was in man.* Shall Artificers know the nature and properties of their works, and shall not Christ know the hearts of men, which are the work of his own hands, *Rev.* 2. 23. *And all the churches shall know, that I am he which searcheth the reins and hearts.* Now of all a man's inwards, the heart and the reins,

reins are the most inward; Christ is nearer to us than we are to our selves, the Greek word ἐρευνᾶν, that is here rendred, searcheth, signifies to search withthe greatest serioúsness, exactness, and diligence that can be, the word is metaphorically taken from such as use to search in Mines for Silver and Gold. He is also frequently said to know the thoughts of men, and that before they bewrayed themselves by any outward expressions. Now this is confessedly God's peculiar: God which knoweth the hearts, 15.8. He is the wisdom of the father, 1 *Cor.* 1. 24. He knows the father, and doth, according to his will, reveal the secrets of his father's bosom, the bosom is the seat of love and secrecy, *John*, 1. 18. men admit those into their bosoms, with whom they impart all their secrets, the breast is the place of Counsels: that is, Christ revealeth the secret and mysterious Counsels, and the tender & compassionate affections of the father to the world; Being in the bosom implyeth communication of secrets, the bosom is a place for them: it is a speech of *Tully* to a friend that had betrusted him with a secret, *crede mihi &c. believe me*, saith he, what thou hast committed to me, it is in my bosom still, I am not ungirt to let it slip out. but Scripture addeth this hint too, where it speaketh of the bosom as the place of secrets, *Prov.* 17. 23. *A wicked man taketh a gift out of the bosom, to pervert the ways of judgment*; speaking of a bribe, *Prov.* 21. 14. *A gift in secret pacifieth Anger, and a reward in the bosom expiateth wrath.* Here is secret and bosom all one, as gift and reward are one. So Christ lyeth in the fathers bosom, this intimateth his being conscious to all the father's secrets, But,

Mat. 9. 24. and *cap.* 12. 25. *Luk.* 5. 22. *cap.* 6. 18. *Luk.* 11. 17. and *cap.* 24. 38. *&c.*

3. Thirdly, as the Attribute of God's omniscience is ascribed to Christ, so the Attribute of God's omnipresence is ascribed to Christ, *Mat.* 18. 20. *where two or three are gathered together in my name, there am I in the midst of them*, and *chap.* 28. *ult. I am with you alway, even to the end of the world*, he is not contained in any place, who was before there was any place, and did create all places by his own power whilst

Prov. 8. 22. *Joh.* 1. 1. 3.

Joh. 1. 18. 2. *Joh.* 3. 13. 2. *Psal.* 139. 7, 8, 9, 10, 11.

whilst Christ was on earth in respect of his bodily presence, he was in the bosom of his father; which must be understood of his divine nature and person: he did come down from heaven, and yet remained in heaven: Christ is universally present, he is present at all times and all places, and among all persons he is repletively every where, inclusively no where. *Diana*'s Temple was burnt down when she was busie at *Alexander*'s birth, and could not be at two places together; but Christ is present both in paradise and in the wilderness at the same time, *ubi non est per gratiam, adest per vindictam, where he is not by his gracious influence, there he is by his vindictive power. Empedocles* could say, that God is a circle, whose center is every where, whose circumference is no where: the poor blind heathens could say that God is the soul of the world: and thus, as the soul is *tota in toto, & tota in qualibet parte*, so is he, that his eye is in every corner, *&c.* To which purpose they so portraied their Goddess *Minerva*, that which way soever one cast his eye she always beheld him. But,

Greg. in *Ezek. Hom.* 8. *Aug. in Gen. c.* 29. where two are sitting together, and conferring about the Law, there is *Shechinah* (the divine Majesty) among them; *Grotius* on *Mat.* 18. 20.

4.

See *Colos.* 1. 16, 17. *Psal.* 102. 26. compared with *Heb.* 1. 8. 10. *Joh.* 1. 10.

Fourthly, as the attribute of God's omnipresence is ascribed to Christ, so the Attribute of God's omnipotency is ascribed to Christ; and this speaks out the Godhead of Christ, *All power is given unto me, in heaven and in earth*, Mat. 28. 18. John, 5. 19. *What things soever the father doth, these also doth the Son*; Phil. 3. 21. he is called by a metonymy *the power of God*; 1 Cor. 1. 24. *He is the almighty*; Rev. 1. 8. *He made all things*; Joh. 1. 3. *He upholds all things*; Heb. 1. 3. *He shall change our vile body* (saith the Apostle) *that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself*; Phil. 3. *ult.* Now from what has been said we may thus argue, He to whom the incommunicable properties of the most high God are attributed, he is the most high God; but the incommunicable properties of the most high God, are attributed to Christ; *ergo*, Christ is the most high God. But,

5.

Fifthly, Christ's eternal deity, coequality, and consubstantiality with the father, may be demonstrated from his divine

divine works: The ſame works which are peculiar to God, are aſcribed to Chriſt; ſuch proper and peculiar; ſuch divine and ſupernatural works as none but God can perform, Chriſt did perform. As 1. Election, the Elect are called his Elect, *Mat.* 24. 31. *Joh.* 13. 18. *I know whom I have choſen, Joh.* 15. 16. *I have choſen you, and ordained you, that you ſhould go and bring forth fruit, and that your fruit ſhould remain:* verſ. 19. *But I have choſen you out of the world, therefore the world hateth you.* 2. Redemption, O Sirs, none but the great God could ſave us from wrath to come, none but God bleſſed for ever could deliver us from the curſe of the Law, the dominion of ſin, the damnatory power of ſin, the rule of Satan, and the flames of hell: ah friends, theſe enemies were too potent, ſtrong, and mighty for any mere creature, yea for all mere creatures to conquer and overcome; none but the moſt high God could everlaſtingly ſecure us againſt ſuch high enemies. 3. Remiſſion of ſins, *Mat.* 9. 6. *The Son of man hath power to forgive ſins:* Chriſt here poſitively proves that he had power on earth to forgive ſins, becauſe miraculouſly, by a word of his mouth, he cauſes the Palſey-man to walk, ſo that he aroſe and departed to his houſe immediately; Chriſt he forgives ſin authoritatively, Preachers forgive only declaratively, as *Nathan* to *David, the Lord hath put away thine iniquity.* I have read of a man that could remove mountains, but none but the man Chriſt Jeſus could ever remit ſin: All the perſons in the Trinity forgive ſins, yet not in the ſame manner; The Father beſtows forgivneſs, the Son merits forgivneſs, and the Holy Ghoſt ſeals up forgivneſs, and applies forgivneſs. 4. The beſtowing of eternal life, *Joh.* 10. 28. *My ſheep hear my voice, and I give unto them eternal life:* Chriſt is the Prince and principle of life, and therefore all out of him are dead whilſt they live; eternal life is too great a gift for any to give but a God. 5. Creation, *Joh.* 1. 3. *All things were made by him,* and verſ. 10. *The world was made by him, Coloſ.* 1. 16. *By him were all things created, that are in heaven, and that are in*

1 *Theſ.* 1. *ult.* *Gal.* 3. 13. *Rom.* 6. 14. *cap.* 8. 1. *Luk.* 1. 63——80.

2 *Sam.* 12. 7. *Job* 20. 23.

Coloſ. 3. 3, 4, 2.

the earth, visible and invisible. Now the Apostle telleth you, *He that built all things is God*; Christ built all things, *ergo*, Christ is God. The Argument lyeth fair and undeniable. The all things that were created by Christ *Paul* reduceth to two heads, visible and invisible, but *Zanchius* addeth a third branch to this distinction, and maketh it more plain by saying, That all things that were made are either visible, or invisible, or mixt: visible as the Stars, and Fouls, and Clouds of Heaven, the Fish in the Sea, and Beasts upon the Earth: Invisible things, as the Angels; they also were made: Then there is a third sort of creatures, which are of a mixt nature, partly visible in regard of their bodies, and partly invisible in regard of their souls, and those are Men; *Eph.* 2. 9. *who created all things by Jesus Christ*, Heb. 1. 2. *He hath, in these last days spoken to us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds.* This may seem somewhat difficult because he speaketh of worlds, whereas we acknowledg but one; but this seeming difficulty, you may easily get over, if you please but to consider the persons to whom he writes, which were Hebrews; whose custom it was to stile God, *Rabboni, Dominus mundorum*, *the Lord of the worlds*: They were wont to speak of three worlds: The lower world, the higher world, and the middle world: The lower world containeth the Elements; Earth, and Water, and Air, and Fire: The higher world that containeth the Heaven of the blessed: And the middle world that containeth the starry Heaven. They now being acquainted with this language, and the Apostle writing to them, he saith that God by Christ made the worlds, those worlds which they were wont to speak so frequently of. And whereas one scruple might arise from that expression in the *Ephesians*, *God created all things* [*By*] *Jesus Christ*; and this to the *Hebrews*, *By whom he made the worlds*: As if Christ were only an instrument in the Creation, and not the principal efficient: Therefore another place in this chapter will clear it, which speaketh of Christ as the principal

Just. Mart. quoteth two Greek verses out of *Pythagoras* to prove there is but one God, εἰ ἔξωθεν θεὸς, &c. saith *Pythagoras*: If any will assume to himself and say, I am God except only one, let him lay such a world as this is to stake, and say this world is mine; then I will believe him not otherwise; *Heb.* 1. 2. Δι' ὃν, not *propter quem* as *Grotius* would evade the Text) [*For*] whom he made the worlds; but *per quem*, by whom; so the Apostle to put it out of all doubt, putteth them together, *Colos.* 1. 16. *All things were created by him and for him.* ἐν αὐτῷ καὶ εἰς αὐτόν.

pal Efficient of all things, *Heb.* 1. compare the 8th. and 10th. verſes together; *To the ſon he ſaith, thy throne, O God, is for ever and ever*; then Chriſt is God: then, *And thou Lord*, verſ. 10. *haſt laid the foundation of the earth, and the heavens are the works of thy hands*: Namely thine, that is, the Son, which he ſpake of before; Chriſt is the principal Efficient of the Creation; and in this ſence it is ſaid *by him were all things made*, not as by an inſtrument, but as by the chief Efficient. 6. The preſervation and ſuſtentation of all things, *Coloſ.* 1. 17. *by him all things conſiſt*: They would ſoon fall aſunder had not Chriſt undertaken to uphold the ſhattered condition thereof, by the word of his power: All creatures that are made are preſerved by him in being, life, and motion; *Heb.* 1. 3. *He upholdeth all things by the word of his power.* Both in reſpect of being, excellencies and operations, ſin had hurled confuſion over the world; which would have fallen about *Adam*'s ears, had not Chriſt undertaken the ſhattered condition thereof, to uphold it. He keeps the world together (ſaith one) as the hoops do the barrel: Chriſt bears up all things, continuing to the ſeveral creatures their being, ordering and governing them, and this he doth by the word of his power; by this word he made the world; [*He ſpake, and it was done*:] And by this word he governeth the world, by his own mighty word, the word of his power: both theſe are divine actions; and being aſcribed unto Chriſt, evidence him to be no leſs than God. Now from what has been ſaid, we may thus argue; He to whom thoſe actions are aſcribed, which are proper to the moſt high God, he is the moſt high God; but ſuch actions or works are aſcribed to Chriſt *ergo*, he is the moſt high God. But,

Sixthly, Chriſt's eternal Deity may be demonſtrated from that divine honour and worſhip that is due to him, and by Angels and Saints given unto him. The Apoſtle ſheweth, *Gal.* 4. 8. That religious worſhip ought to be performed to none but to him that is God by nature; and that they are ignorant of the true God, who religiouſly 6.

worſhip them that are no Gods by nature; and therefore, if Chriſt were not God by nature, and conſubſtantial with the father, we ought not to perform religious worſhip to him. Divine worſhip is due to the ſecond perſon of this coeſſential Trinity, to Jeſus Chriſt our Lord and God. There is but one immediate, formal, proper, adequate and fundamental reaſon of divine worſhip or adorability (as the ſchools ſpeak) and that is the ſoveraign, ſupreme, ſingular, majeſty, independent and infinite excellency of the eternal Godhead; for by divine worſhip we do acknowledg and declare the infinite majeſty, truth, wiſdom, goodneſs and glory of our bleſſed God: we do not eſteem any thing worthy of divine honour and worſhip, which hath but a finite and created glory; becauſe divine honour is proper and peculiar to the only true God, who will not give his glory to any other who is not God. God alone is the adequate object of divine faith, hope, love, and worſhip, becauſe theſe graces are all exerciſed, and this worſhip performed in acknowledgment of his infinite perfection. and independent excellency; and therefore no ſuch worſhip can be due to any creature, or thing below God. There is not one kind of divine honour due to the father, and another to the ſon, nor one degree of honour due to the father, and another to the ſon; for there can be no degrees imaginable in one and the ſame excellency, which is ſingle becauſe infinite, and what is infinite doth excel and tranſcend all degrees and bounds. And if there be no degrees in the ground and adequate reaſon of divine worſhip, there can be no reaſon or ground of a difference of degrees in the worſhip it ſelf: The father and the ſon are one; one in power, excellency, nature; one God, and therefore to be honoured with the ſame worſhip: *That all men ſhould honour the ſon even as they honour the father*; every tongue muſt confeſs that Jeſus Chriſt who is man, is God alſo, and therefore equal to his father; and it can be no robbery, no derogation to the father's honour for us to give equal honour to him and his coequal ſon, who ſubſiſts in the form of God, in the nature

This is a clear & full evidence that Jeſus Chriſt is, and muſt be more than ψιλὸς ἄνθρωπος, mere man, or yet a divine man; as Doctor *Luſhington* ſtiles him in *Heb.* 7.22. verſ.

John 10. 30.

John 5. 23.

Phil. 2. 6, 11, 12.

nature of God. Thus you see the divine nature, the infinite excellency of Jesus Christ, is an undeniable ground of this coequal honour, and therefore the worship due to Christ as God, the same God with his father, is the very same worship, both for kind and degree, which is due to the father. But for the further and clearer opening of this, consider,

First, that all inward worship is due to Christ; as, 1. Believing on him, Faith is a worship which belongs only to God, enjoyned in the first Commandement; and against trusting in man is there a curse denounced. But Christ commands us to believe in him; *John* 14, 1. *Ye believe in God, believe also in me*, John 3. 16. *For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life*; vers. 36. *He that believeth in the son, hath everlasting life, and he that believeth not the son, shall not see life, but the wrath of God abideth on him:* John 6. 47. *Verily, verily, I say unto you, he that believeth on me hath everlasting life.* The same respect that Christians give unto God the father, they must also give unto the son, believing on him, which is an honour due only to God; other creatures, men and Angels, may be believed, but not believed on, rested on; this were to make them Gods, this were no less than Idolatry. 1.

Jer. 17. 5. v.

John 1. 12.

Secondly, loving of Jesus Christ with all the heart, commanded above the love, nay even to the hatred of father, mother, wife, children, yea and our own lives; *Luk.* 14. 26. He who is not disposed (where these loves are incompatible) to hate father, and all other relations for the love of Christ, can be none of his: I ought dearly and tenderly to love father and mother (the Law of God and nature requiring it of me;) but to prefer dear Jesus, who is God blessed for ever, before all, and above all; as *Paul*, and the primitive Christians, and Martyrs have done before me; your house, home and goods, your life, and all that ever you have (saith that Martyr) God hath given you as love tokens, to admonish you of his love, to

Phil. 3. 7, 8. Master Brad. Acts and Mon. *Fol.* 1492.

to win your love to him again: Now will he try your love, whether you set more by him, or by his tokens, *&c.* when Relations or life stand in competition with Christ, and his Gospel, they are to be abandoned, hated, *&c.* But,

2. Secondly, all outward worship is due to Christ; as,

1. First, Dedication in Baptism is in his name, *Mat.* 28. 19. *Baptizing them in the name of the father, and of the son, and of the holy Ghost*; εἰς τὸ ὄνομα, *into the name*, by that right initiating them, and receiving of them into the profession of the service of one God in three persons, and of depending on Christ alone for salvation. Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, is the consecrating of them unto the sincere service of the sacred Trinity.

2. Secondly, Divine invocation is given to Jesus Christ; *Acts* 7. 59. *Stephen* calls upon the Lord Jesus to receive his spirit; 1 *Cor.* 1. 2. *All that in every place, call upon the name of Jesus Christ our Lord*; 1 Thes. 3. 11. *God himself and our father and our Lord Jesus Christ direct our way unto you*; Ephe. 1. 2. *Grace be to you, and peace from God our father, and from our Lord Jesus Christ.* It is the Saints Character, that they are such as call on the Lord Jesus; *Acts* 2. 21. *Acts* 9. 14. But,

Ponder upon these Scriptures, 2 Cor. 12. 8. 9. 1 *Thes.* 1. 1. 2 *Thes.* 1. 1, 2. 2 *Cor.* 1. 2.

3. Thirdly, Praises are offered to our Lord Jesus Christ; *Rev.* 5. 9. *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* vers. 11. *And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was, ten thousand times ten thousand, and thousands of thousands*; vers. 12. *saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* Vers. 13. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard*

This is taken out of *Daniel, cap.* 7. 10. whereby the glory and power of God and Christ is held forth, they being attended with innumerable millions of Angels, which stood before the fiery throne of God, *&c.*

heard I, saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever, and ever. here you have a Catholick confession of Christ's divine nature and power: All the creatures, both reasonable and unreasonable, do in some sort set forth the praises of Christ, because in some sort, they serve to illustrate, and set forth his glory. Here you see that Christ is adored with religious worship by all creatures, which doth evidently prove that he is God; since all the creatures worship him with religious worship, we may safely and boldly conclude upon his Deity. Here are three parties that bear a part in this new song: 1. The redeemed of the Lord, and they sing in the last part of the 8. verse, and in the 9. and 10. verses. Then, 2. The Angels follow, verse 11. and 12. in the third place all creatures are brought in joyning in this new song, verse 13. That noble company of the Church Triumphant and Church Militant, sounding out the Praises of the Lamb, may sufficiently satisfie us concerning the divinity of the Lamb. But,

Fourthly, Divine adoration is also given to him, *Mat.* 8. 2. A Leper worshipped him, *Mark* saith he kneeled down, and *Luke* saith he fell upon his face: He shewed reverence in his gesture; [*Lord, if thou wilt thou canst make me clean.*] He acknowledged a divine power in Christ, in that he saith, he could make him clean if he would. This poor Leper lay at Christ's feet, imploring and beseeching him, as a dog at his master's feet, as *Zanch de Red.* renders the word, which shews that this Leper look'd upon Christ as more than a Prophet, or a holy man; and that believing he was God, and so able to heal him if he would, he gave him religious worship, he doth not say to Christ, Lord, if thou wilt pray to God, or to thy father for me, I shall be whole; but *Lord, if thou wilt, I shall be whole*: He acknowledges the Leprosie curable by Christ, which he and all men knew was incurable by others, which was a plain argument of his faith; for though the *Psora* or scabbedness may be cured, yet that which is called

4. *Mark* 1. 40. *Luke* 5. 12. So that he touched Christ his feet as the word προσπίπτειν, signifies, not kneeled, as the word is translated, *Mark* 1. 40. This Leper came to know Christ was God, 1. by inspiration, 2. by the miracles which Christ did.

called *Lepra* Physicians acknowledg incurable; for if a particular Cancer cannot be cured, much less can an universal Cancer; as *Avicen* observes, *Mat.* 2. 11. Though the wise men of the East, who saw *Herod* in all his Royalty and Glory, worshipped not him, yet they fell down before Christ: No doubt, but that by divine instinct they knew the divinity of Christ, hence they worshipped him, not only with civil worship, as one born King of the Jews, but with divine worship; which was, it's like, the outward gesture of reverence, and kneeling, and falling down, for so the Greek words signifie. Is it probable that they would worshlp a young babe, that by reason of his infancy understands nothing, except they did believe some divine thing to be in him? and therefore not the childhood, but the divinity in the child was worshipped by them: certainly if Christ had been no more than a natural child, they would never have undertaken so long, so tedious, and so perillous a journey to have found him out: principally considering (as some conceive) they themselves were little inferiour to the Kings of the Jews. It is uncertain what these wise men (who were Gentiles) knew particularly concerning the mystery of the *Messias*; but certainly they knew that he was something more than a man, by the internal Revelation of the spirit of God; who by faith, taught them to believe, that he was a King though in a cottage; and a God, though in a cradle: and therefore as unto a God, they fell down and worshipped him, *&c.* But,

Chrysostom.

5. Fifthly, when Jesus Christ was declared to the world, God did command even the most glorious Angels to worship him, as his natural any-coessential son, who was begotten from the days of Eternity, in the unity of the God-head; for when he brought in his first-begotten, and only-begotten son into the world, he said, *And let all the Angels of God worship him*; Heb. 6. The glorious Angels who refuse divine honour to be given to themselves; *see thou do it not*, saith the Angel to *John*, wen *John* fell at his feet to worship him; *I am thy fellow servant*, &c. yet

Rev. 19. 10. *cap.* 22. 9.

yet they give, and must give divine honour unto Christ. The Manhood of it self could not be thus adored (because it is a creature) but as it is received into unity of person with the Deity, and hath a partner agency therewith, according to its measure in the work of Rédemption and Mediation. All the honour due to Christ according to his divine nature, was due from all eternity; and there is no divine honour due to him from and by reason of his humane nature; or any perfection which doth truly and properly belong to Christ as man. He who was born of *Mary* is to be adored with divine worship; but not for that reason, because he was born of *Mary*, but because he is God; the coessential and eternal Son of God. From what has been said, we may thus argue; He to whom Religious worship is truly exhibited, is the most high God. But religious worship is truly exhibited unto Christ *Ergo*, Christ is the most high God. But,

Phil. 2. 9.

Seventhly, Christ's Eternal Deity may be demonstrated from Christ's oneness with the Father, and from that claim that Jesus Christ doth lay to all that belongs to the father as God. Now certainly if Jesus Christ were not very God, he would never have laid claim to all that is the father's, as God. The Ancients insist much upon that, *Joh.* 16. 15. *All things that the father hath* (as God) *are mine:* the father hath an eternal God-head, and that is mine; the Father hath infinite power and wisdom, and that is mine; the father hath infinite majesty and glory, and that is mine, the father hath infinite happiness and blessedness in himself, and that is mine, saith Christ. The words are very emphatical, having in them a double Universality. 1. All things, there is one note of Universality. 2. Whatsoever, there is another note of Universality: we, saith Christ, there is nothing in the father (as God) but is mine, *All that the father hath is mine*; the father is God, and I am God; the father is life, and I am life; for whatsoever the father hath is mine; *John* 10. 30. *I and my father are one*; we are one eternal God, we are one in consent, will, essence, nature, power, dominion

7. Never did any mere creature challenge to himself the honour due to God, but miscarried and were confounded; witness the Angels that God cast out of heaven; 2 *Pet.* 2. 4. And *Adam* that he cast out of Paradise; *Gen.* 3. 22, 23, 24. And *Herod*, whom the Angel smote with a fatal blow; *Act.* 12. 23. And those several Popes that we read of in Ecclesiastical stories: & therefore had Jesus Christ been but a mere creature, divine justice would have confounded him for making himself a God.

nion, glory, &c. *I and my father are one*; two persons, but one God; he speaketh this as he is God, one in substance, being and Deity, &c. As God, he saith, *I and my father are one*; but *secundum formam servi*, in respect of the form of a servant (his assumed humanity) he saith, *John* 14. 28. *My father is greater than I*, John 10. 37. *If I do not the works of my father, believe me not:* vers. 38. *But if I do, though ye believe not me, believe the works*, &c. The Argument of it self is plain; No man can of himself, and by his own power, do divine works, unless he be truly God: I do divine works by my own power, yea, *I do the works of my father*; not only the like and equal, but the same with the father: Therefore I am truly God: neither deserve I to be called a Blasphemer, because I said I was one with the father, 1 John 5. 7. *And these three are one*, one in nature and essence, one in power and will, and one in the act of producing all such actions, as without themselves any of them is said to perform. Look as three Lamps are lighted in one chamber, albeit the Lamps be divers, yet the lights cannot be severed: so in the Godhead, as there is a distinction of persons, so a simplicity of nature. From the Scriptures last cited we may safely and confidently conclude that Christ hath the same divine nature and Godhead with the father; they both have the same divine and essential Titles and Attributes, and perform the same inward operations in reference to all creatures whatsoever. To make it yet more plain, compare *John* 17. 10. with *John* 16. 15. *All things that the father hath are mine*, John 16. 15. *Father all mine are thine, and thine are mine*, John 17. 10. That is, whatsoever doth belong to the father as God, doth belong to Christ; for we speak not of personal but Essential Properties: Christ doth lay claim to all that is natural, to all that belongs to the father as God; not to any thing which belongs to him as the father, as the first person of the blessed Trinity. *All things that the father hath are mine*:] This he speaketh in the person of the Mediator: *because of his fulness we all receive grace for grace*; and herein sheweth the unity of

John 1. 16. *v.*

Essence

Essence in the holy Trinity, and community of Power, Wisdom, Sanctity, Truth, Eternity, Glory, Majesty: such is the strict union of the persons of the blessed Trinity, that there is among them a perfect communion in all things, for *all things that the father hath are mine*, And let thus much suffice for the proof of the Godhead of Christ.

Concerning the Manhood of Christ, let me say, that as he is very God, so he is very man, 1 *Tim.* 2. 5. *The man Christ Jesus*; Christ is true man, but not mere man; *verus, sed non merus.* The word is not to be taken exclusively as denying the Divine Nature, Christ is Θεάνθρωπος, both God and man, sometimes denominated from the one nature, and sometimes from the other, sometimes called God, and sometimes man; yet so as he is truly both, and in that respect fitly said to be a Mediator betwixt God and men, having an interest in, and participating of both natures. This Title, THE SON OF MAN, is given to Christ in the New Testament four score and eight times: The design being not only to express a man according to the Syrian Dialect then used, בר נשא, *Bar Nosho*: nor only to express Christ's Humanity, who was truly man, in all things like unto us, sin only excepted, nor only to intimate his humility, by calling himself so often by this humble name; but also to tell us to what a high honour God hath raised our nature in him, and to confute their Imaginations who denied him to be very Man, Flesh, Blood, and Bones, as we truly are: and who held, that whatever he was, and whatever he did, and whatever he suffered, was only seeming, and in appearance; and not real, and to lead us to that original promise (the first that was made to Mankind) *The seed of the woman shall bruise the serpent's head*, that so he might intimate (saith *Epiphanius*) that himself was the party meant, intended, and foretold of by all the Prophets, who was to come into the world, to all nations in the world. Jews and Gentiles originally a like descended of the woman, who both

Son of man. 88 times in Scripture

This opinion is Devilish Impious Blasphemous hellish & damning.

Gen. 3. 15.

Rom. 3. 1, 2.

Exod. 19 6.
1 *Pet.* 2. 9.

Isa. 42. 6.
Hab. 3. 6.
Isai 65. 5.
Gen. 3. 15.
Luk. 3. 23. to the end.

had a like interest in the woman and her seed, though the Jews did and might challenge greater propriety in the seed of *Abraham* than the Gentiles could: but they having been a long time as it were God's Favourites, a selected People, a chosen Nation, did wholly appropriate the *Messias* to themselves, and would endure no co-partners; nor that any should have any right, title or interest in him but themselves; and therefore they would never talk otherwise than of the *Messias*, the King of *Israel*, the son of *David*, never naming him once the light of the Gentiles, the expectation of the Gentiles, the hope and desire of the eternal hills, the hope of all the ends of the earth, the seed of the woman, the son of man, as descending from *Eve*, extracted from *Adam*, and allied unto all Mankind. And it is observable that the Evangelist *Luke*, at the story of Christ's Baptism when he was to be installed into his Ministry, and had that glorious testimony from Heaven, deriveth his Pedigree up to the first *Adam*, the better to draw all men's eyes to that first promise concerning the seed of the woman: and to cause them to own him for that seed there promised, and for that effect that is there mentioned of dissolving the works of Satan. And as that Evangelist giveth that hint, when he is now entring this quarrel with Satan, even in the entrance of his Ministry: so doth he very frequently and commonly by this very Phrase, give the same intimation for the same purpose: no sooner had *Nathaniel* proclaimed him the son of God, *John* 1. 49. *Nathaniel answered and said unto him, Rabbi, thou art the son of God, thou art the king of Israel*; but he instantly titles himself THE SON OF MAN, *vers.* 51. not only to shew his humanity (for that *Nathaniel* was assured of by the words of *Philip* who calls him Jesus of *Nazareth* the son of *Joseph*, *vers.* 45.) but also to draw the thoughts of the hearers to the first promise, and to work them to look for a full recovery of all that by the second *Adam*, which was lost in the first: Though the gates of Heaven were shut against the first *Adam* by reason of his fall, yet were they open to the second

ſecond *Adam*, *verſ.* 51. *And he ſaith unto him, verily, verily, I ſay unto you,* (This double Aſſeveration, *verily, verily*, puts the matter beyond all doubt and controverſie) *hereafter you ſhall ſee heaven open, and the angels of God aſcending and deſcending upon the ſon of man*: the *Jacob*'s Ladder, the Bridg that joyneth Heaven and Earth togeather, as *Gregory* hath it. This 51. *verſ.* doth greatly illuſtrate Chriſt's glory, and farther confirm believers faith, that Chriſt is Lord of Angels even in his ſtate of humiliation, and hath them ready at his call, as he or his people ſhall need their ſervice, to move from earth to heaven, and from heaven to earth. This Title THE SON OF MAN ſhews that the Son of God, was alſo the ſon of man, and that he delighted to be ſo, and therefore doth ſo often take this Title to himſelf, THE SON OF MAN.

He alludes to *Jacob's* Ladder. *Gen* 28. 12. *v.*

Now concerning the Manhood of Chriſt. the Prophet plainly ſpeaks, *Iſa.* 9. 6. *Unto us a child is born, and unto us a ſon was given*; *Parvulus a child*, that noteth his humanity; *Filius a ſon*, that noteth his Deity: *parvulus a child* even man of the ſubſtance of his mother, born in the world; *filius a ſon*, even God of the ſubſtance of his father, begotten before the world: *Parvulus a child*, behold his humility, ſhe brought forth her firſt born Son, and wrapped him in ſwadling-cloaths, and laid him in a manger: *Filius a ſon*, behold his dignity, when he bringeth in his firſt begotten ſon into the world, he ſaith, *and let all the Angels of God worſhip him*; to prove that he was man, 'tis enough to ſay, that he was born, he lived, he died. God became man by a wonderful, unſpeakable and unconceivable union. Behold God is offended by man's affecting and coveting his wiſdom and his glory (for that was the Devil's temptation to our firſt parents, ye ſhall be as Gods) and man is redeemed by God's aſſuming and taking his frailty, and his infirmity: man would be as God, and ſo offended him; and therefore God becomes man, and ſo redeemeth him. Chriſt, as man, came of the race of Kings: As man, he ſhall judg the world, As man

Mat. 1. 25.

Prov. 8. 22. to the end. *Luk.* 2. 7.

Heb. 1. 6. *v.*

Gen. 3. 5.

Acts 17. 31. *Iſa.* 7. 14.

Mat. 1. 23. man, he was wonderfully born of a Virgin; called therefore by a peculiar name, *Shiloh*, which signifieth a secundine, or after-birth, *Gen.* 49. 19. The word comes of שָׁלָה, which signifies *tranquillum esse*, intimating that Christ is he who hath brought us peace and tranquility, and that he might be our peace-maker, it was necessary that he should be *Shiloh*, born of the sanctified seed of a woman without the seed of man. The Apostle expounds the name where he saith of Christ that he was made of a woman, not of a man and woman both, but of a woman alone without a man. Christ as man was foretold of by the Prophets, and by sundry Types, Christ as man was attended upon at his birth by holy Angels, and a peculiar star was created for him: Christ as man was our sacrifice and expiation he was our ἀντίλυτρον, *a counterprice*, such as we could never have paid, but must have remained, and even rotted in the prison of hell for ever. Christ as man, was conceived of the holy Ghost: Christ as man is ascended into heaven: Christ as man sits at the right hand of God. Now what do all these things import, but that Jesus Christ is a very precious, and most excellent person, and that even according to his manhood. Christ had the true properties, affections, and actions of man: He was conceived, born, circumcised, he did hunger, thirst, he was cloathed, he did eat, drink, sleep, hear, see, touch, speak, sigh, groan, weep, and grow in wisdom and stature, &c. as all the four Evangelists do abundantly testifie. But because this is a point of grand importance (especially in these days, wherein there are risen up so many deceivers in the midst of us) it may not be amiss to consider of these following particulars.

Gal. 4. 4.

Luke 2. 13, 14. *Mat.* 2. 1, 2.

Mat. 1. 18. *Act.* 1. 9, 10. *Col.* 11. 3. 1.

1. First, of those special Scriptures that speak out the certainty and verity of Christ's body, *John* 1. 14. *And the word was made flesh*, 1 Tim. 3. 16. *without controversie great is the Mystery of godliness, God manifested in the flesh*, Christ is one and the same, begotten of the father without time, the son of God without mother: and born of the Virgin in time, the son of man without father: the natural and consubstantial

consubstantial son of both; and Oh what a great mystery is this, *Heb.* 2, 14. 16. *For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil: For verily he took not on him the nature of angels: but he took on him the seed of Abraham:* according to the Greek ἐπιλαμβάνεται, He assumed, caught, laid hold on, as the Angels did on *Lot*, or as Christ did on *Peter*, or as men use to do upon a thing they are glad they have got, and are loath to let go again: Oh Sirs! this is a main pillar of our comfort that Christ took our flesh, for if he had not taken our flesh, we could never have been saved by him, *Rom.* 1. 3. *Concerning his son Jesus Christ our Lord, who was made of the seed of David according to the flesh:* Rom. 9. 5. *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever, Amen.* This is a greater honour to all mankind, than if the greatest King in the world should marry into some poor family of his Subjects: Christ saith *my flesh is meat indeed*, and I say his flesh was flesh indeed; as true, real, proper, very flesh as that which any of us carry about with us, *Col.* 1. 22. *In the body of his flesh through death*; Heb. 10. 5. *wherefore when he cometh into the world he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me.* Κατηρτίσω, 'Tis a Metaphor taken from Mechanicks, who do artificially fit one part of their work to another, and so finish the whole; God fitted his Son's body to be joyned with the Deity, and to be an expiatory sacrifice for sin, 1 *Pet.* 2. 24. *Who his own self bare our sins in his own body on the tree*, &c. The word αὐτὸς himself hath a great Emphasis, and therefore that Evangelical Prophet *Isaiah* mentions it no less than five times in that, *Isa.* 53. *v.* 4, 5, 7, 11, 12. Christ had none to help or uphold him under the heavy burden of our sins and his father's wrath. It is most certain, that in the work of man's Redemption Christ had no coadjutor: He who did bear our sins (that is, the punishments that were due to our sins) in his own body on the Tree; he

Gen. 19. 16. *Mat.* 14. 31.

Isa. 63. 3. *v.*

he did assume flesh cast into the very mould and form of our bodies, having the same several parts, members, lineaments, the same proportion which they have. Christ's body was no spectrum or phantasm, no putative body (as if it had no being but what was in appearance and from imagination, as the Marcionites, Manichees, and other hereticks of old affirmed, and as some men of corrupt minds do assert in our days) but as real, as solid a body, as ever any was: And therefore the Apostle calls it a body of flesh, a body to shew the Organization of it, and a body of flesh to shew the reality of it, in opposition to all aerial and imaginary bodies; Christ's body had all the essential properties of a true body; such as are organicalness, extension, local presence, confinement, circumscription, penetrability, visibility, palpability, &c. as all the Evangelists do abundantly witness: take a few instances for all, *Luk.* 24, 39. *Behold my hands and my feet, that it is I my self, handle me and see, for a spirit hath not flesh and bones as ye see me have*: Christ here admits of the testimony of their own senses to assure them, that it was no vision, or spirit, but a true and real body risen from the dead which they now saw: certainly whatever is essential to a true glorified body, that is yet in Christ's body. Those stamps of dishonour that the Jews had set upon Christ by wicked hands, those he retained after his resurrection, partly for the confirmation of his Apostles, and partly to work us to a willingness and resoluteness to suffer for him when we are called to it, 1 *John* 1. 1. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.* He alludes to the Sermons which he and the other Apostles heard from Christ's own mouth, and also to the glorious testimony which the father gave once and again from heaven to Christ; he alludes also to the miracles that were wrought by Christ, and to that sight that they had of his glory in the Mount, and to his Resurrection and visible ascension into the highest heaven: he alludes to the familiar conversation which the

Colos. 1. 22.

Mat. 17.
Acts 1.

the Apostles had with Christ for about three years, and also to that touching, when after the Resurrection, Christ offered himself to the Apostles that believed not in him to touch him. The truth of these things were confirmed to them by three senses; hearing, seeing, handling, the latter still surer than the former; and this proves Christ to be true man, as his being from the beginning, sets out his Deity. Christ had also those natural affections, passions, infirmities which are proper to a body, as hunger, *Mat.* 4. 2. *When he had fasted forty days and forty nights, he was afterwards an hungerd.* All Christ's Actions are for our instruction, not all for our imitation, *Matthew* expresly makes mention of nights, lest it should be thought to be such a fast as that of the Jews, who fasted in the day, and did eat at the evening, and in the night. He would not extend his fast above the term of *Moses* and *Elias*, lest he should have seemed to have appeared only, and not to have been a true man; he was hungry, not because his fasting wrought upon him, but because God left man to his own nature, It seems Christ felt no hunger till the forty days and forty nights were expired, but was kept by the power of the Deity, as the three children (or rather Champions) from feeling the heat of the fire: Christ fasted forty days and forty nights, and not longer, lest he might be thought not to have a true humane body, for *Moses* and *Elias* had fasted thus long before, but never did any man fast longer. When Christ began to be hungry the tempter came to him, not when he was fasting; the Devil is cunning, and will take all the advantage he can upon us: during the forty days and forty nights, the Devil stood doubtful, and durst not assault the Lord Jesus, partly because of that voice he heard from heaven, *This is my beloved son, in whom I am well pleased*, and partly because his forty days and forty nights fast did portend some great thing; but now, seeing Christ to be hungry, he impudently assaults him. Christ was not hungry all the forty days, but after he was hungry to shew he was man. Some think that Christ by his hunger

Luk. 24.

Chemnit.

Hilar.

Dan. 3. 27.

Mat. 3. 17.

did objectively allure Satan to tempt him, that ſo he might overcome him, as ſouldiers ſometimes feign a running away, that they may the better allure their enemies cloſely to purſue them, that ſo they may cut them off, either by an Ambuſh, or by an orderly facing about: ſo the Devil tempted Chriſt as man, not knowing him to be God; or if he did know him to be God, Chriſt did as it were encourage his cowardly enemy that durſt not ſet upon him as God, ſhewing himſelf to be man. And as Chriſt was hungry, ſo Chriſt was thirſty, *John* 4. 7. *There came a woman of Samaria to draw water: Jeſus ſaith unto her, give me to drink*; here you ſee that he that is rich and Lord of all became poor for us, that he might make us rich; and he that gives to all the creatures their meat in due ſeaſon, he begs water of a poor Tankerd-bearer to refreſh himſelf in his wearineſs and thirſt: *John* 19. 28. Jeſus ſaith I thirſt, bleeding breeds thirſting: ſleeping, *Mat.* 8. 24. he was aſleep, to ſhew the truth of the humane nature, and the weakneſs of his Diſciples faith, Chriſt was in a faſt and dead ſleep (for ſo much the Greek word ἐκάθευδε, ſignifies) his ſenſes were well and faſt bound, as if he had no operation of life, and therefore the Diſciples are ſaid to raiſe him, as it were from the dead. The ſame Greek word is uſed in many places where mention is made of the Reſurrection, as you may ſee by comparing the Scriptures in the margent together. He was aſleep, 1. By reaſon of his labour in preaching and journey he ſlept; 2. To ſhew forth the truth of his humane nature: ſome think the Devil ſtirred up the ſtorm, hoping thereby to drown Chriſt and his Diſciples, as he had deſtroyed *Job*'s children in a Tempeſt before: but though Satan had malice and will enough to do it, yet he had not power; yea, though Chriſt ſlept in his humane nature, yet was he awake in his Deity; that the Diſciples being in danger might cry unto him more fervently, and be ſaved more remarkably. And as Jeſus ſlept, ſo he was alſo weary; *John* 4. 6. *Now Jacob's well was there; Jeſus therefore being wearied with his journey, ſat thus on the well: and it was about*

2 *Cor.* 8. 9. *Pſal* 104. 27. v.

John 2. 19. *Mat* 27. 52. 1 *Cor.* 15. 12.

Job 1. 18, 19.

about the sixth hour, about noon: in the heat of the day Christ was weary, Christ took on him not only our nature, but the common infirmities thereof, and he is to be as seriously eyed in his humanity, as in the glory of his Godhead; therefore it is recorded, that he was weary with his journey ere half the day was spent; and that through weariness *he sat thus on the well*; that is, even as the seat offered, or as weary men use to sit, *&c.* But in a word, he was conceived, retained so long in the Virgins womb, born, circumcised, lived about thirty years on earth, conversed all that time with men, suffered, died, and was crucified, buried, rose again, ascended, and sat down with his body at the right hand of God, and with it will come again to judg the world. Now what do all these things speak out, but that Christ hath a true body, and who in their wits will assert, that all this could be done in, and upon, and by an imaginary body. But,

Secondly, The several denominations that are given to Jesus Christ in Scripture do clearly evidence the verity and reality of his humane nature; he is called, 1. The *son of the virgin*, Isa. 7. 14. 2. *Her first born son*, Luk. 2. 7. 3. *The branch*, Zach. 3. 8. and 6. 12. 4. *The branch of righteousness*, Jer. 33. 15. and 23. 5. 5. *A rod out of the stem of Jesse, and a branch out of his roots*, Isa. 11. 1. 6. *The seed of the woman*, Gen. 3. 15. 7. *The seed of Abraham*, Gen. 22. 18. 8. *The fruit of David's loyns*, Psal. 80. 36. and 132. 11. Act. 2. 30. 9. *Of the seed of David according to the flesh*, Rom. 1. 3. 2 Sam. 7. 2. 10. *The Lyon of the tribe of Judah*, Rev. 5. 5. 11. *The seed of Jacob*, Gen. 28. 14. 12. *The seed of Isaac*, Gen. 26. 4. 13. *A son born to us, a child given to us*, Isa. 9. 6. 14. *The son of man*, Mat. 8. 20. Mat. 16. 13. Rev. 1. 13. Dan. 7. 13. Joh. 3. 13. 15. *He's called the man Christ Jesus*, 1 Tim. 2. 5. 1 Cor. 15. 21. *Since by man came death, by man came also the resurrection of the dead*: God's justice would be satisfied, in the same nature that had sinned. 16. *God's son made of a woman*, Gal. 4. 4. 17. *Man*, 1 Tim. 2. 5. *The man Christ Jesus*. 18. *The son of David*, Mat. 1. 1. Mar. 12. 35. 2.

How say the Scribes, that Christ is the son of David? In that the Scribes and Pharisees knew and acknowledged, according to the Scripture that Christ should be the son of *David*; that is, should be born, and descend of the stock and posterity of *David* according to the flesh. Hence we may easily gather the truth of Christ's humane nature, that he was ordained of God to be true man as well as God, in one and the same person; for else he could not be the son of *David*. Now, that he must be the son of *David*, even the Scribes and the Pharisees knew and acknowledged, as we see here; and this was a truth which they had learned out of the Scriptures; and not only they, but even the common sort of Jews in our Saviour's time, *John* 7. 42. some of the common people spake thus, *Hath not the scripture said that Christ cometh of the seed of David?* and the *Messiah* was then commonly called the son of *David*: so then Christ being of the seed of *David* after the flesh, he must needs be true man, as well as God; for which cause he was incarnate in the due time appointed of God; that is to say, he being the son of God from everlasting, did in time become man; taking our nature upon him, together with the infirmities of our nature, sin only excepted, *John* 1. 14. Now thus you see that the 18 denominations that are given to Christ in the blessed Scriptures do abundantly demonstrate the certainty of Christ's humane nature. But,

Rom. 1, 3.

3. Thirdly, Christ took the whole humane nature, he was truly and compleatly man, consisting of flesh and spirit, body and soul; yea, that he assumed the entire humane nature, with whatever is proper to it; Christ took to himself the whole humane nature, in both the essential parts of man, soul and body, the two essential and constitutive parts of man are soul and body, where these two are, there's the true man; now Christ had both, and therefore he was true man.

1. First, Christ had a true humane and reasonable soul, the reasonable soul is the highest and noblest part of man; this is that which principally makes the man, and hath the greatest

greatest influence into his being and essence, if therefore Jesus Christ had only a humane body without a humane soul, he had wanted that part which is most essential to man, and so he could not have been looked upon as true and perfect man. O Sirs, Christ redeemed and saved nothing but what he assumed; the redemption and salvation reach no farther than the assumption, our soul then would have been never the better for Christ, had he not taken that as well as our body: Hence said *Augustine*, Therefore he took the whole man without sin, that he might heal the whole; of which man consists, of the plague of sin. And *Fulgentius* to the same purpose, As the Devil smote by deceiving the whole man, so God saves by assuming the whole man: If he will save the whole man from sin, he will assume the whole man without sin, saith *Nazianzen*. The Scriptures do clearly evidence that Christ had a real humane soul, *Mat.* 26. 38. *My soul is exceeding sorrowful, even unto death*; every word is emphatical; *my soul*, his sorrows pierced his soul, and sorrowful round about, even to death, περίλυπος, that is, *heavy round about*: Look as the soul was the first Agent in transgression, so it is here the first Patient in affliction; *to death*, that is, this sorrow will never be finished or intermitted but by death: *My soul is exceeding sorrowful*, then Christ had a true humane soul, neither was his Deity to him for a soul, as of old, men of corrupt minds have fancied; for then our bodies only had been redeemed by him, and not our souls, if he had not suffered in soul as well as in body. The sufferings of his body were but the body of his sufferings, the soul of his sufferings were the sufferings of his soul, which was now beset with sorrows, and heavy as heart could hold, *John* 12. 27. *Now is my soul troubled, and what shall I say*, The Greek word signifies a vehement commotion and perturbation, as *Herod*'s mind was troubled when he heard that a new King was born, or as the Disciples were troubled when they thought they saw a spirit walking on the sea, and cryed out for fear; or as *Zachary* was troubled

Aug de civ. Dei. lib.10.c.27.p.586

Fulgent.ad Thrasymund. lib. 1. p. 251.

Psal. 22. 16.

Mat. 2. 3.

Mat. 14. 26.

Luk. 1. 12.

bled at the sudden sight of the Angel. The rise and cause of Christ's soul-trouble was this, the Godhead hiding it self from the humanitie's sense; and the father letting out, not only an apprehension of his sufferings to come, but a present taste of the horrour of his wrath, due to man for sin; he is amazed, overwhelmed, and perplexed with it in his humanity; and no wonder since he had the sins of all the Elect laid upon him by imputation, to suffer for. And so this wrath is not let out against his person, but against their sins which were laid on him. Now though Christ was here troubled or jumbled and puzzled, as the word imports; yet we are not to conceive that there was any sin in this exercise of his, for he was like clean water in a clean vessel, which being never so often stirred and shaken, yet still keeps clean and clear: neither are we to think it strange, that the son of God should be put to such perplexities in this trouble, as not to know what to say; for considering him as man, encompassed with our sinless infirmities; and that this heavy weight of wrath did light upon him on a sudden, it is no wonder that it did confound all his thoughts as man, O Sirs, look that as sin hath infected both the souls and bodies of the Elect, and chiefly their souls, where it hath its chief seat; so Christ to expiate this sin, did suffer unspeakable sorrows and trouble in his soul as well as torture in his body; *for my soul is troubled*, saith he. Though some sufferings of the body be very exquisite and painful, and Christ's in particular were such; yet sad trouble of mind is far more grievous than any bodily distress, as Christ also found, who silently bare all his outward troubles, but yet could not but cry out of his inward trouble, *Now is my soul troubled*, *Isa.* 53. 10. *Thou shalt make his soul an offering for sin*; when Christ suffered for us our sins were laid upon him, *vers.* 5. 6. as by the Law of sacrificing of old, the sinner was to lay his hands upon the head of the beast confessing his sins, and then the beast was slain, and offered for expiation; thus having the man's sins as it were taken and put upon it, and hereby the sinner is made righteous:

Isa. 53. 7.
1 *Pet.* 2. 24.

Levit. 8. 14.
18. 22. *v.*

teous: The sinner could never be pardoned, nor the guilt of sin removed, but by Christ's making his soul an offering for sin; what did Christ in special recommend to God, when he was breathing out his last gasp but his soul? *Luk.* 23. 46. *When Jesus had cried out with a loud voice he said, father, into thy hands I commend my spirit; and having said thus he gave up the Ghost*; that is, to thy safe custody, and blessed tuition I commend my soul, as a special treasure or jewel most charily and tenderly to be preserved and kept, *Luke* 2. 52. *He increased in wisdom and stature*, here's stature for his body, and wisdom for his soul; his growth in that speaks the truth of the former, and his growth in this the truth of the latter: his body properly could not grow in wisdom, nor his soul in stature, therefore he must have both. There are two essential parts which make up one of his natures, his Manhood, *viz.* soul and body, but both of these two of old have been denyed. *Marcion* divests Christ of a body, and *Apollinaris* of a soul; and the Arrians held that Christ had no soul, but that the Deity was to him instead of a soul, and supplyed the office thereof, that what the soul is to us, and doth in our bodies, all that the divine nature was to Christ, and did in his body: and are there not some among us, that make a great noise about a light in them that dash upon the same rock? but the choice Scriptures last cited, may serve sufficiently to confute all such brain-sick men. But,

2. Secondly, as Christ had a true humane and reasonable soul, so Christ had a perfect, entire, compleat body, and every thing which is proper to a body; for instance, 1. he had blood, *Heb.* 2. 14. *He also took part of the same*, that is, of flesh and blood, Christ had in him the blood of a man, shedding of blood there must be, for without it there is no remission of sin; the blood of brute creatures could not wash away the blots of reasonable creatures; wherefore Christ took our nature, that he might have our blood to shed for our sins. There is an Emphasis put upon Christ as man, in the great business of man's salvation, *The Man Christ Jesus*; the remedy carrying in it a suitable-

Heb. 9. 22.

Heb. 10. 4, 5, 10. v.

1 *Tim.* 2. 5.

ness

neſs to the Malady, the ſufferings of a man to expiate the ſin of man. 2. He had bones as well as fleſh, *Luk.* 24. 39. *A ſpirit hath not fleſh and bones, as ye ſee me have.* 3. Chriſt had in him the bowels of a man, *Phil.* 2. 8. which bowels he fully expreſſed when he was on earth, *Mat.* 12. 18, 19, 20. nay he retaineth thoſe bowels now he is in heaven, in glory he hath a fellow feeling of his people's miſeries, *Acts* 9. 4. *Saul, Saul, why perſecuteſt thou me,* ſee *Mat.* 25. 35. to the end of that chapter; though Chriſt in his glorified ſtate be freed from that ſtate of frailty, paſſibility, Mortality, yet he ſtill retains his wonted pity. 4. He had in him the familiarity of a man, how familiarly did Chriſt converſe with all ſorts of perſons in this world, all the Evangeliſts do ſufficiently teſtifie. Man is a ſociable and familiar creature; Chriſt became man that he might be a merciful High Prieſt: Not that his becoming man made him more merciful, as though the mercies of a man were more than the mercies of God, but becauſe by this means mercy is conveyed more ſuitably and familiarly to man. But,

Heb. 2. 17.

4. Fourthly, and laſtly, our Lord Jeſus Chriſt took our infirmities upon him; when Chriſt was in this world he ſubmitted to the common accidents, adjuncts, infirmities, miſeries, calamities, which are incident to humane nature. For the opening of this remember there are three ſorts of infirmities; 1. There are ſinful infirmities, *Jam.* 5. 7. *Pſal.* 77. 10. the beſt of men are but men at the beſt; witneſs *Abraham*'s unbelief, *David*'s ſecurity, *Job*'s curſing, *Jonas* his paſſion, *Thomas* his unbelief, *Peter*'s lying, *&c.* Now theſe infirmities Jeſus Chriſt took not upon him; for though he was made like unto us in all things, yet without ſin, *Heb.* 4. 15. 2. There are perſonal infirmities, which from ſome particular cauſes befall this or that perſon; as Leproſie, blindneſs, dumbneſs, Palſie, Dropſie, Epilepſie, Stone, Gout, Sickneſs; Chriſt was never ſick, ſickneſs ariſes from the unfit or unequal temperature of the humours, or from intemperance of labour, ſtudy, *&c.* but none of theſe were in Chriſt, he had

Gen. 20. 2. *Pſal.* 30. 6. 7. *Job* 3. *Jon.* 4.

had no ſin, and therefore no ſickneſs; Chriſt took not the paſſions or infirmities which were proper to this or that man. 3. There are natural infirmities which belong to all Mankind ſince the fall; as hunger, thirſt, weariſomneſs, ſorrowfulneſs, ſweating, bleeding, wounds, death, burial; now theſe natural infirmities that are common to the whole nature; theſe Jeſus Chriſt took upon him, as all the Evangeliſts do abundantly teſtifie: our dear Lord Jeſus he lay ſo many weeks and months in the Virgin's womb, he received nouriſhment and growth in the ordinary way, he was brought forth and bred up juſt as common infants are, he had his life ſuſtained by common food as ours is; he was poor, afflicted, reproached, perſecuted, tempted, deſerted, falſely accuſed, *&c.* he lived an afflicted life, and died an accurſed death; his whole life from the cradle to the croſs was made up of nothing but ſorrows and ſufferings; and thus you ſee that Jeſus Chriſt did put himſelf under thoſe infirmities which properly belong to the common nature of man, though he did not take upon him the particular infirmities of individuums. Now what do all theſe things ſpeak out, but the certainty and reality of Chriſt's Manhood.

Que. But why muſt Chriſt partake of both natures, was it abſolutely neceſſary that he ſhould ſo do; *An.* Yea, it was abſolutely neceſſary that Chriſt ſhould partake of both natures; and that both in reſpect of God, and in reſpect of us: Firſt in reſpect of us; and that,

1. Firſt, becauſe man had ſinned, and therefore man muſt be puniſhed; by man came death, therefore by man muſt come the reſurrection of the dead; man was the offender, therefore man muſt be the ſatisfier; man had been the ſinner, and therefore man muſt be the ſufferer: it is but juſtice to puniſh ſin in that nature, in which it had been committed: by man we fell from God, and by man we muſt be brought back to God; by the firſt *Adam* we were ruined, by the ſecond *Adam* we muſt be repaired. The humane nature was to be redeemed, therefore it was ne-

1 *Cor.* 15. 21.

Rom. 5. 12.

ceſſary that the humane nature ſhould be aſſumed: The Law was given to man, and the Law was broken by man, and therefore it was neceſſary that the Law ſhould be fulfilled by man. But,

2. Secondly, that by this means the juſtice of God might be ſatisfied in the ſame nature which had ſinned, which was the nature of man: Angels could not ſatisfie divine juſtice, becauſe they had no bodies to ſuffer; the brutiſh ſenſible creatures could not ſatisfie the juſtice of God, becauſe they had no ſouls to ſuffer; the ſenſible creatures could not ſatisfie divine juſtice, becauſe they had no ſenſe to ſuffer: therefore man having body, ſoul, and ſenſe muſt do it; for he had ſinned in all, and he could ſuffer in all.

2. Secondly, there are reaſons both in reſpect of God, and in reſpect of our ſelves, why Jeſus Chriſt ſhould be God, and God-man alſo, and they are theſe five;

1. Firſt, that he might be a meet Mediator between God and man; Chriſt's office, as Mediator, was to deal with God for man, and to deal for God with man. Now that he might be fit for both theſe tranſactions, for both parts of this office, he muſt partake of both natures. That he might effectually deal with God for man, he muſt be God, (*If a man ſin againſt the Lord who ſhall entreat for him*, ſaith *Eli* to his ſons, 1 *Sam.* 2. 25.) And that he might deal for God with man, he muſt be man: He muſt be God that he may be fit to tranſact, treat, and negotiate with God; and he muſt be man, that he may be fit, to tranſact, treat, and negotiate with man: when God ſpake unto *Iſrael* at Mount *Sinai* at the giving of the Law, the people were not able to abide that voice or preſence, and therefore they deſired an Internuncius, a man like themſelves, who might be as a Mediator to go betwixt God and them, *Exod.* 20. 18, 19. Now upon this very ground beſides many others that might be mentioned, it was very requiſite that Jeſus Chriſt ſhould be both God and man, that he might be a meet Mediator to deal betwixt God and man. Jeſus Chriſt was the fitteſt perſon either in that

Exod. 20. 18.

Heb. 12. 18.

upper

upper or in this lower world to mediate between God and us. There was none fit to umpeire the buſineſs between God and man but he that was God-man: *Job* hit the nail when he ſaid, *Neither is there any days-man betwixt us that might lay his hand upon us both*: There was a double uſe of the days-man, and his laying his hand upon them; 1. To keep the diſſenting parties aſunder, leſt they ſhould fall out, and ſtrike one another: 2. To keep them together, and compoſe all differences, that they might not depart from each other; the Application is eaſie, man is not fit to mediate, becauſe man is the perſon offending; Angels are not fit to mediate, for they cannot ſatisfie divine Juſtice, nor pacifie divine wrath, nor procure our pardon, nor make our peace, nor bring in an everlaſting righteouſneſs upon us; God the father was not fit for this work, for he was the perſon offended; and he was as much too high to deal with man, as man was too low to deal with God: The holy Ghoſt was not fit for this work, for 'tis his work to apply this Mediation, and to clear up the believers intereſt in this Mediation. So then there is no other perſon fit for this office, but Jeſus Chriſt, who was a middle perſon, 'twixt both, that he might deal with both: Chriſt could never have been fit to be the Mediator in reſpect of his office, if he had not firſt been a middle perſon in reſpect of his natures; for (ſaith the Apoſtle) *Gal.* 3.20. *Now a mediator is not a mediator of one, but God is one; A mediator is not a mediator of one*, that is of one party, but is always of two differing parties to unite them; *not of one*, that is, 1. Not of one perſon, becauſe mediation implies more perſons than one it neceſſarily ſuppoſes different parties betwixt whom he doth mediate; Chriſt (to ſpeak after the manner of men) lays his hand upon God the father, and ſaith, O bleſſed father, wilt thou be at peace with theſe poor ſinners? wilt thou pardon them? and wilt thou lift up the light of thy countenance upon them? if thou wilt, then I will undertake to ſatisfie thy juſtice, and to pacifie thy wrath, and to fulfil thy royal Law, and to make good all the

Job. 9. 33.

wrong they have done againſt thee. And then he layeth his hand upon the poor ſinner; and ſaith, ſinner, art thou willing to be changed and renewed? art thou willing to come under the bond of the covenant? art thou willing to give up thy heart and life to the guidance and government of the ſpirit? then be not diſcouraged, for thou ſhalt certainly be juſtified and ſaved. 2. Not of one nature, the Mediator muſt neceſſarily have more natures than one, he muſt have the divine and humane nature united in his ſingle perſon, or elſe he could never ſuffer what he was to ſuffer, nor never ſatisfie what he was to ſatisfie, nor never bring poor ſinners into a ſtate of reconciliation with God: and 'tis farther obſervable, that the Text laſt cited ſaith, *God is one, (viz.)* as he is eſſentially conſidered, and therefore as ſo he cannot be the Mediator; but Chriſt, as perſonally conſidered, he *is not of one* (that is) not of one nature, for he is God and man too, and therefore he is the only perſon that is fitted and qualified to be the Mediator: and 'tis obſervable that when Chriſt is ſpoken of as Mediator, his Manhood is brought in (that nature being ſo neceſſary to that office,) 1 *Tim.* 2. 5. *For there is one God, and one mediator between God and man, the man Chriſt Jeſus*: Jeſus Chriſt was God and man; as man he ought to ſatisfie, but could not; as God he could ſatisfie, but ought not: but conſider him as God and man, and ſo he both could ſatisfie, and ought to ſatisfie, and accordingly he did ſatisfie, according to what was prophecied of him, *Dan.* 9. 24. *He did make reconciliation for iniquity, and brought in everlaſting righteouſneſs*: He did not begin to do ſomething, and then faint, and leave his work imperfect, but he finiſhed it, and that to the glory of his father, *John* 17. 4. *I have glorified thee on the earth, I have finiſhed the work which thou gaveſt me to do.* And 'tis good to obſerve the ſingularity and oneneſs of the perſon mediating; not many, not a few, not two, but one Mediator between God and man, there was none with him in his difficult work of Mediatorſhip, but he carried it on alone; though there are many Mediators among men,

2 *Cor* 5. 19, 20.

yet

yet there is but εἷς μεσίτης, one only Mediator betwixt God and men: and 'tis as high folly and madneſs to make more Mediators than one, as 'tis to make more Gods than one (*There is one God and one mediator betwixt God and men,*) for look as one husband ſatisfies the wife, as one father ſatisfies the child, as one Lord ſatisfies the ſervant, and on ſun ſatisfies the world, ſo one Mediator is enough to ſatisfie all the world, that deſire a Mediator, or that have an intereſt in a Mediator. The true ſence and import of this word μεσίτης, *a Mediator*, is a middle perſon, or one that interpoſes betwixt two parties at variance, to make peace betwixt them. Though μεσίτης, *a Mediator*, be rendred variouſly, ſometimes an Umpiere or Arbitrator, ſometimes a meſſenger betwixt two perſons, ſometimes an interpreter imparting the mind of one to another, ſometimes a reconciler or peace-maker; yet this word μεσίτης, doth moſt properly ſignifie a Mediator or a midler, becauſe Jeſus Chriſt is both a middle perſon, and a middle officer betwixt God and man, to reconcile and reunite God and man. This of all others is the moſt proper and genuine ſignification of this name μεσίτης, Jeſus Chriſt is the middle, that is, the ſecond perſon in the Trinity, betwixt the Father and the Holy Ghoſt: He is the only middle perſon betwixt God and man, being in one perſon God-man; and his being a middle perſon fits and capacitates him to ſtand in the midſt between God and us. And as he is the middle perſon, ſo he is the middle officer, intervening, or interpoſing, or coming between God and man by office, ſatisfying God's juſtice to the full for man's ſins by his ſufferings and death, and maintaining our conſtant peace in heaven by his meritorious interceſſion. Hence, as one obſerves, Jeſus Chriſt is a true Mediator, is ſtill found, *in medio, in the middle.* He was born, as ſome think, from *Wiſd.* 18. 14. about the middle of the night, he ſuffered in the middle of the world, that is, at *Jeruſalem*, ſeated in the middle of the earth: he was crucified in the midſt, between the two thieves: he died in the air on the croſs, in the midſt between

Iſa. 63. 3.

I confeſs the word μεσίτης is given to *Moſes*, in that, *Gal.* 3. 19. but *Moſes* was but a typical Mediator, and you never find that *Moſes* is called a Mediator in a way of redemption, or ſatisfaction, or paying a Ranſom; for ſo dear Jeſus is the only Mediator: ſo the word μεσίτης, is uſed in that 1 *Tim.* 2. 5. *Heb.* 8. 6, 7. 8. *Heb.* 9. 14, 15. *Heb.* 12. 22, 23, 24.

Gerhard.

Heb. 13. 12.

John 19. 18.

John 20. 19. *Mat.* 18. 20. *Rev.* 2. 1. *Ephe.* 4. 15, 16.

tween heaven and earth: he ſtood after his Reſurrection in the midſt of his Diſciples: and he has promiſed, that where two or three are gathered together in his name, he will be in the midſt of them: and he walks in the midſt of the ſeven golden candle-ſticks, that is, the Churches: And he as the heart in the midſt of the body; diſtributes ſpirits and vertue to all the parts of his myſtical body. Thus Jeſus Chriſt is the Mediator betwixt God and man; middle in perſon, and middle in office. And thus you have ſeen at large what a meet Mediator Jeſus Chriſt is, conſidered in both his natures, conſidered as God-man. But,

2.

Secondly, If Jeſus Chriſt be not God, then there is no ſpiritual nor eternal good to be expected or enjoyed: If Chriſt be not God, our preaching is in vain, and your hearing is in vain, and your praying is in vain, and your believing is in vain, and your hope of pardon and forgivneſs by Jeſus Chriſt is in vain, for none can forgive ſins but a God: Chriſt hath promiſed that believers ſhall never periſh, he hath promiſed them eternal life, and that he will raiſe them up at the laſt day, he has promiſed a Crown of Righteouſneſs, he has promiſed a Crown of Life, he has promiſed a Crown of glory, he has promiſed that conquering Chriſtians ſhall ſit down with him in his throne, as he is ſet down with his father in his throne: He has promiſed that they ſhall not be hurt of the ſecond death. And a thouſand other good things Jeſus Chriſt has promiſed; but if Jeſus Chriſt be not God, how ſhall theſe promiſes be made good? If a man that hath never a foot of Land in *England*, nor yet worth one groat in all the world, ſhall make his will, and bequeath to thee ſuch and ſuch houſes, and Lands, and Lordſhips in ſuch a County, or ſuch a County; and ſhall by Will, give thee ſo much in Plate, and ſo much in Jewels, and ſo much in ready money; whereas he is not, upon any account, worth one penny in all the world; certainly ſuch Legacies will never make a man the richer nor the happier. None of thoſe great and precious promiſes, which are hinted at above will ſig-

Mark 2. 7. *John* 3. 16. *John* 10. 28. 2 *Tim.* 4. 8. *James* 1. 12. 1 *Pet.* 5. 4. *v.* *Rev.* 3. 21. *Rev.* 2. 11.

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nifie any thing, if Chriſt be not God; for they can neither refreſh us, nor chear us in this world, nor make us happy in that other world. If Chriſt be not God how can he purchaſe our pardon, procure our peace, pacifie divine wrath, and ſatisfie infinite juſtice: A man may ſatisfie the juſtice of man, but who but a God can ſatisfie the juſtice of God? will God accept of thouſands of Rams. or ten thouſands of Rivers of Oyl, or the firſt-born of thy body for the ſin of thy ſoul? Oh? No, he will not, he cannot; that Scripture is worthy to be written in letters of Gold, *Acts* 20. 28. *Take heed, therefore, unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you over-ſeers; to feed the Church of God, which he hath purchaſed with his own blood:* This muſt needs relate to Chriſt, and Chriſt is here called God, and Chriſt's blood is called the blood of God, and without a peradventure Chriſt could never have gone through with the purchaſe of the Church, if the blood he ſhed had not been the blood of God. This blood is called God's own blood, becauſe the ſon of God, being and remaining true God, aſſumed humane fleſh and blood in unity of perſon: by this phraſe that which appertaineth to the humanity of Chriſt, is attributed to his Divinity, becauſe of the union of the two natures in one perſon, and communion of properties. The Church is to Chriſt a bloody Spouſe, an *Acheldama* or field of blood: for he could not be redeemed with ſilver and gold, but with the blood of God: ſo it is called by a communication of properties, to ſet forth the incomparable value and vertue thereof. But,

Micah 6. 7.

1 *Pet.* 1. 18, 19.

3. Thirdly, if Chriſt be not God, yea God-man, then we ſhall never be able to anſwer all the challenges that either divine Juſtice or Satan can make upon us; whatſoever the juſtice of God can exact, that the blood of God can diſcharge: now the blood of Chriſt is the blood of God, as I have evidenced in the ſecond Reaſon: by reaſon of the hypoſtatical union, the humane nature being united to the divine, the humane nature did ſuffer, the

the Divine did ſatisfie: Chriſt's Godhead did give both Majeſty and Efficacy to his ſufferings; Chriſt was ſacrifice, Prieſt, and Altar: He was Sacrifice as he was man, Prieſt as he was God and man, and Altar as he was God.

Mat. 23. 19. it is the property of the Altar to ſanctifie the thing offered on it; ſo the Altar of Chriſt's divine nature, ſanctified the ſacrifice of his death, and made it meritorious. Man ſinned, and therefore man muſt ſatisfie: Therefore the humane nature muſt be aſſumed by a ſurety, for man cannot do it: If an Angel ſhould have aſſumed humane nature, it would have polluted him: Humane nature was ſo defiled by ſin, that it could not be aſſumed by any but God: Now Chriſt being God, the Divine nature purified the Humane nature which he took, and ſo it was a ſufficient ſacrifice, The perſon offered in ſacrifice being God as well as man. This is a moſt noble ground upon which a believer may challenge Satan to ſay his worſt, and to do

Heb. 12. 29. his worſt; let him preſent God as terrible, yea, as a conſuming fire:

Zecha. 3. 2, 3. let him preſent me as odious and abominable in the ſight of God as once he did *Joſhuah*, let him preſent me before the Lord as vile and mercenary as once

Job 1. 9, 10, 11. he did *Job*, let him aggravate the heighth of God's diſpleaſure, and the heighth, and depth, and length, and breadth of my ſins; I ſhall readily grant all, and againſt all this I will ſet the infinite ſatisfaction of dear Jeſus: this I know, that though the juſtice of God cannot be avoided nor bribed, yet it may be ſatisfied. Here is a proportionable ſatisfaction, here is God anſwering God. 'Tis

Rom. 8. 34. a very noble plea of the Apoſtle, *who is he that condemneth? it is Chriſt that died*; let Satan urge the juſtice of

1 *John* 1. 7, 8, 9. God as much as he can, I am ſure that the juſtice of God makes me ſure of Salvation, and the reaſon is evident, becauſe his juſtice obligeth him to accept of an adequate ſatisfaction of his own appointing: The juſtice of God maketh me ſure of mine own happineſs, becauſe if God be juſt, that ſatisfaction ſhould be had; when that ſatisfaction is made, Juſtice requireth that the perſon for whom it is made, ſhall be received into favour. I confeſs, that unleſs

unleſs God had obliged himſelf by promiſe, there were no preſſing his juſtice thus far, becauſe *Noxa ſequitur caput.* There was mercy in the promiſe of ſending Chriſt, out of mercy to undertake for us, otherwiſe we cannot ſay that God was bound in juſtice to accept of ſatisfaction, unleſs he had firſt in mercy been pleaſed to appoint the way of a ſurety. Juſtice indeed required ſatisfaction, but it required it of the perſon that ſinneth, *Gen.* 2. 17. *But of the tree of the knowledg of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof thou ſhalt ſurely die*; or dying thou ſhalt die; or as others read the words, thou ſhalt ſurely and ſhortly, or ſuddenly die; and without controverſie, every man ſhould die the ſame day he is born, *The wages of ſin is death*; and this wages ſhould be preſently paid, did not Chriſt, as a boon, beg poor ſinners lives for a ſeaſon, for which cauſe he is called the Saviour of all men; not of eternal preſervation, but of temporal reſervation: it was free and noble mercy to all mankind, that dear Jeſus was promiſed and provided, ſealed and ſent into the world, that ſome might be eternally ſaved, and the reſt preſerved from wrath for a time. Here cometh in mercy, that a ſurety ſhall be accepted, and what he doth is as if the perſon that offended ſhould have done it himſelf. Here is mercy and ſalvation ſurely bottomed upon both: ah what ſweet and tranſcendent comfort flows from this very conſideration, That Chriſt is God. But,

Gen. 3. 15. Had not Chriſt ſtept in between man's ſin & Gods wrath, the world had fallen about *Adam's* ears.

Rom. 6. 23.

1 *Tim.* 4. 10.

John 6. 27.

Fourthly, the great and glorious majeſty of God required it, that Chriſt ſhould be God: God the father being a God of infinite holineſs, purity, juſtice and righteouſneſs, none but he who was very God, who was eſſentially one with the father, could or durſt interpoſe between God and fallen man. The Angels, though they are glorious creatures, yet they are but creatures; and could theſe ſatisfie divine juſtice, and bear infinite wrath, and purchaſe divine favour, and reconcile us to God, and procure our pardon, and change our hearts, and renew our natures, and adorn our ſouls with Grace? 4.

John 10. 30. *cap.* 14. 9, 10, 11. *&c.*

and yet all theſe things muſt be done or we undone, and that for ever. Now if this were a work too high for Angels, then we may ſafely conclude, that it was a work too hard for fallen man. Man was once the mirrour of all underſtanding, the Hieroglyphick of Wiſdom; but now *quantum mutatus ab illo?* there is a great alteration, for poor ſorry man is now ſent to ſchool, to learn wiſdom and inſtruction of the beaſts, birds, and creeping things; he is ſent to the Piſmire to learn providence, *Prov. 6. 6*, To the Stork and to the Swallow to learn to make a right uſe of time, *Jer. 8. 7.* To the Oxe and the Aſs to learn knowledg, *Iſa. 1. 3.* And to the fowls of the Air to learn confidence, *Mat. 6.* Man that was once a maſter of knowledg, a wonder of underſtanding, perfect in the ſcience of all things, is now grown blockiſh, ſottiſh, and ſenſeleſs; and therefore altogether unfit and unable to make his peace with God, to reconcile himſelf to God, &c. But,

5. Fifthly, and laſtly, that Chriſt's ſufferings and merits might be ſufficient, it was abſolutely neceſſary that he ſhould be God. The ſin of man was infinite (I mean infinitely puniſhable) if not infinite in number, yet infinite in nature, every offence being infinite, it being committed againſt an infinite God. No creature could therefore ſatisfie for it, but the ſufferer muſt be God, that ſo his infiniteneſs might be anſwerable to the infiniteneſs of men's offences. There was an abſolute neceſſity of Chriſt's ſufferings, partly becauſe he was pleaſed to ſubſtitute himſelf in the ſinner's ſtead, and partly becauſe his ſufferings only could be ſatisfactory. Now unleſs he had been man how could he ſuffer, and unleſs he had been God, how could he ſatisfie offended Juſtice: Look as he muſt be more than man, that he may be able to ſuffer, that his ſufferings may be meritorious; ſo he muſt be man, that he may be in a capacity to ſuffer, die, and obey, for theſe are no work for one who is only God. A God only cannot ſuffer, a man only cannot merit; God cannot obey, man is bound to obey; wherefore Chriſt, that he might

obey

obey and ſuffer, he was man; and that he might merit by his obedience and ſuffering, he was God-man; juſt ſuch a perſon did the work of Redemption call for. That Chriſt's merits might be ſufficient he muſt be God, for ſufficient merit for Mankind could not be in the perſon of any mere man, no not in Chriſt himſelf conſidered only as man; for ſo all the grace he had he did receive it, and all the good he did he was bound to do it; for, he was made of a woman, and made under the Law (not only under the Ceremonial Law as he was a Jew, but under the Moral as a man, for it is under that Law under which we were, and from which we are redeemed) therefore in fulfilling it, he did no more than that which was his duty to do; he could not merit by it, no not for himſelf, much leſs for others (conſidered only as man) therefore he muſt alſo be God, that the dignity of his perſon might add dignity, and vertue, and value to his works: in a word, *Deus potuit, ſed non debuit; homo debuit, ſed non potuit: God could, but he ſhould not; man ſhould, but he could not* make ſatisfaction: therefore he that would do it muſt be both God and man: *Torris erutus ab igne* (as the Prophet ſpeaketh) *Is not this a fire-brand taken out of the fire?* you know that in a fire-brand taken out of the fire, there is fire and wood inſeparably mixed, and in Chriſt there is God and man wonderfully united. He was God, elſe neither his ſufferings nor his merits could have been ſufficient; and if his could not, much leſs any man's elſe: for all other men are both conceived and born in Original ſin, and alſo much and often defiled with actual ſin, and therefore we ought for ever to abhor all ſuch popiſh Doctrines, Prayers, and Maſſes for the dead, which exalt mans merits, man's ſatisfaction. *For, no man can by any means redeem his brother, nor give to God a ranſom for him; for the redemption of their ſoul is precious and it ceaſeth for ever.* And therefore all the money that hath been given for Maſſes, Dirges, Trentals, *&c.* hath been caſt away, for Jeſus Chriſt, who is God-man, is the only Redeemer, and in the other world money beareth no

Gal. 4. 4.

Gal. 3. 13.

Pſal. 49. 7. 8. *v.*

mastery. Let me make a few inferences from what has been said; and therefore,

I.

1 Pet. 1. 21. First, is it so that Christ is God-man, that he is God and man, then let this raise our faith, and strengthen our faith, in our Lord Jesus Christ, faith is built on God. Now Jesus Christ is very God, and therefore the fittest foundation in the world for us to build our faith upon; *God manifest in the flesh* is a firm basis for faith and comfort. *He is able to save to the uttermost*, Christ is a thorow Saviour, he saves perfectly, and he saves perpetually; he never carries on Redemption-work by halves: Christ being God as well as man, is able by the power of his Godhead to vanquish Death, Devils, Hell, and all the enemies of our Salvation; and by the power of his Godhead is able to merit pardon of sin, the favour of God, the heavenly inheritance, and all the glory of the other world: for this dignity of his person addeth vertue and efficacy to his death and sufferings, in that he that suffered and died was very God, therefore God is said to have *purchased the Church with his own blood*; Christ having suffered in our nature which he took upon him, (that is in his humane soul and body) the wrath of God, the curse, and all the punishments which were due to our sins; hath paid the price of our Redemption, pacified divine wrath, and satisfied divine Justice, in the very same nature in which we have sinned and provoked the holy one of *Israel*, so that now all believers may triumphingly say, *There is no condemnation to us that are in Christ Jesus*: Christ having in our nature suffered the whole curse and punishment due to our sins, God cannot in justice but accept of his sufferings, as a full and compleat satisfaction for all our sins; so that now there remaineth no more curse or punishment properly so called, for us to suffer either in our souls or bodies, either in this life or in the life to come, but we are certainly and fully delivered from all; not only from the eternal curse, and all the punishments and torments of Hell, but also from the curse and sting

Heb. 7. 25. *ad plenum*, saith *Erasmus ad perfectum* say others.

Acts 20. 28.

Rom. 8. 1. v.

1 *John* 1. 7, 9.

ſting of bodily death, and from all afflictions as they are curſes and puniſhments of ſin, that Jeſus who is God-man, hath changed the nature of them to us, ſo that of bitter curſes and heavy puniſhments, they are become fatherly chaſtiſements, the fruits of divine love, and the promoters of the internal and eternal good of our ſouls. Oh! how ſhould theſe things ſtrengthen our faith in dear Jeſus, and work us to lean and ſtay our weary ſouls wholly and only upon him who is God-man, *and who of God is made unto us wiſdom, righteouſneſs, ſanctification and redemption.* Among the Evangeliſts we find, that Chriſt had a threefold entertainment among the ſons of men: ſome received him into houſe, not into heart, as *Simon* the Phariſee, who gave him no kiſs, nor water to his feet; ſome neither into heart nor houſe, as the graceleſs ſwiniſh Gergeſites, who had neither civility nor honeſty; ſome both into houſe and heart, as *Lazarus*, *Mary*, *Martha*, *&c.* certainly that Jeſus who is God-man deſerves the beſt room in all our ſouls, and the uppermoſt ſeat in all our hearts. But,

1 *Cor.* 15. 55, 56.

Heb. 12. 5, 6, 7. *Rev.* 3. 19.

1 *Cor.* 1. 30.

Luk. 7. 44.

Mat. 8. 34.

John 11. 16.

2. Secondly, If Jeſus Chriſt be God-man, very God and very man, then what high cauſe have we to obſerve, admire, wonder, and even ſtand amazed at the tranſcendent love of Chriſt in becoming man: Oh! the firſtneſs, the freeneſs, the unchangeableneſs, the greatneſs, the matchleſneſs of Chriſt's love to fallen man, in becoming man: men many times ſhew their love to one another, by hanging up one another's pictures in their families; but, ah, what love did Chriſt ſhew when he took our nature upon him, *Heb.* 2. 16. *For verily he took not on him the nature of Angels, but he took on him the ſeed of Abraham*; Ἐπιλαμβάνεται, he aſſumed, apprehended, caught, laid hold on the ſeed of *Abraham*, as the Angel did on *Lot*, as Chriſt did on *Peter*, or as men do upon a thing they are glad they have got, and are loath to let go again. Oh ſirs, it is a main ground and pillar of our comfort and confidence, that Jeſus Chriſt took our fleſh, for if he had not took our fleſh upon him, we could never have been ſaved by

Gen. 19. 16.

Mat. 14. 31.

by him; Christ took not a part, but the whole nature of man; that is, a true humane soul and body, together with all the essential properties and faculties of both: that in man's nature he might die, and suffer the wrath of God, and whole curse due to our sins, which otherwise being God only, he could never have done; and that he might satisfie divine justice for sin, in the same nature that had sinned, and indeed it was most meet and fit, that the Mediator, who was to reconcile God and man, should partake in the natures of both parties to be reconciled. Oh, what matchless love was this, that made our dear Lord Jesus, to lay by for a time all that glory, that he had with the father before the world was, and to assume our nature, and to be found in fashion as a man, to see the great God in the form of a servant, or hanging upon the Cross, how wonderful and astonishing was it to all that believed him to be God-man; God manifested in our flesh is an amazing mystery, a mystery fit for the speculation of Angels, that the eternal God should become the man Christ Jesus, that a most glorious Creator should become a poor creature, that the Ancient of days should become an Infant of days, that the most high should stoop so low as to dwell in a body of flesh, is a glorious mystery, that transcends all humane understanding. It would have seemed a high blasphemy for us to have thought of such a thing, or to have desired such a thing, or to have spoken of such a thing, if God in his everlasting Gospel had not reveiled such a thing to us: Among the Romish Priests, Friars, Jesuits, they count it a great demonstration of love, an high honour that is done to any of their orders, when any Noble man or great Prince (who is weary of the world, and the world weary of him) comes among them, and takes any of their habits upon him, and lives and dies in their habits: Oh, what a demonstration of Christ's love is it! and what a mighty honour hath Jesus Christ put upon mankind, in that he took our nature upon him, in that he lived in our nature, and died in our nature, and rose in our nature, and ascended in

Heb. 2. 14.

John 17. 5.

Phil. 2. 8.

1 *Tim.* 3. 16.
1 *Pet.* 1. 11.

1 *Tim.* 2. 5.

Dan. 7. 9, 13, 22.
Mat. 2. 11.

in our nature, and now sits at his fathers right hand in our nature! Though *Jacob*'s love to *Rachel*, and *Jonathan*'s love to *David*, and *David*'s love to *Absolom*, and the primitive Christians love to one another was strong, very strong; yet Christ's love in taking our humane nature upon him does infinitely transcend all their loves. I think (saith one speaking of Christ) he cannot despise me, who is bone of my bone, and flesh of my flesh; for if he neglect me as a Brother, yet he will love me as a husband, that's my comfort. Oh my Saviour (saith one) didst thou die for love of me? a love more dolorous than death, but to me a death more lovely than love it self; I cannot live, love, and be longer from thee: I read in *Josephus*, that when *Herod Antipater* was accused to *Julius Cæsar* as no good friend of his, he made no other Apology, but stripping himself stark naked, shewed *Cæsar* his wounds, and said, let me hold my tongue, these wounds will speak for me how I have loved *Cæsar*: ah, my friends, Christ's wounds in our nature speak out the admirable love of Jesus Christ to us: and Oh, how should this love of his draw out our love to Christ, & inflame our love to that Jesus who is God-man blessed for ever. Mr. *Welch* a *Suffolk*-minister, weeping at table; being asked the reason, said, it was because he could love Christ no more: ah, what reason have we to weep, and weep again, and again, that we can love that Jesus no more, who hath shewed such unparalelled love to us in assuming of the humane nature! *Et ipsam animam odio haberem, si non diligeret meum Jesum, I must hate my very soul, if it should not love my Jesus*, saith *Bernard*: ah, what cause have we given to hate our selves, because we love that dear Jesus no more who is very God and very man. But,

Acts 1. 10, 11.

Bern. sup. cant. ser. 20.

Hierom.

Jos. Bel. Jud. l. 1. *c.* 8.

Thirdly, Is Jesus Christ God-man, is he very God and very man? then we may very safely and roundly assert, that the work of Redemption was a very great work, the Redemption of souls is a mighty work, a costly work: to redeem poor souls from sin, from wrath, from the power of Satan, from the curse, from hell, from the condemnation,

3. consult these Scriptures, *Isa.* 61. 1. *Dan.* 9. 24. 1 *John* 3. 8. *Luk.* 1. 74. 75. *Tit.* 2. 14. 1 *Pet.* 1. 4.

damnation, was a mighty work; wherefore was Christ born, wherefore did he live, sweat, groan, bleed, die, rise, ascend; was it not to bring deliverance to the captives, and the opening of the prison to them that are bound? was it not to make an end of sin, to finish transgression, and to bring in everlasting righteousness, and to destroy the works of the Devil, and to abolish death, and to bring life and immortality to light, and to redeem us from all iniquity, and to purifie us to himself, and to make us a peculiar people zealous of good works? Certainly the work of Redemption was no ordinary or common thing; God-man must engage in it, or poor fallen man is undone for ever. The greater the person is that is engaged in any work, the greater is that work: the great Monarchs of the world do not use to engage their sons in poor, low, mean, and petty services, but in such services as are high and honourable, noble and weighty: and will you imagine that ever the great and glorious God would have sent his son, his own son, his only begotten son, his bosom son, his son in whom his soul delighted before the foundations of the earth was laid; to redeem poor sinners souls, if this had not been a great work, a high work, and a most glorious work in his eye. The Creation of the world did but cost God a word of his mouth; *Let there be light, and there was light*; but the Redemption of souls cost him his deerest son, there is a divine greatness stamp'd upon the works of providence, but what are the works of Providence to the work of Redemption? what are all providential works to Christ's coming from heaven, to his being incarnate, to his doings, sufferings, and dying, and all this to ransom poor souls from the curse, hell, wrath, and eternal death? souls are dear and costly things, and of great price in the sight of God. Amongst the Romans, those their proper goods and estates, which men had gotten in the wars with hazard of their lives, were called *Peculium Castrense*, of a Field-purchase Oh, how much more may the precious and immortal souls of men be called Christ's *Peculium Castrense*! his purchase, gotten

John 1. 18. 8.
Pro. 22. —— 33

Gen. 1. 3.

gotten not only by the jeopardy of his life, but with the loss of his life and blood, *Ye know* (saith the Apostle) *that ye were not redeemed with corruptible things, as with silver and gold, from your vain conversation, received by tradition; but with the precious blood of the Son of God, as of a lamb without a spot.* Christ that only went to the price of souls, hath told us that one soul is more worth than all the world: Christ left his father's bosom, and all the glory of heaven for the good of souls, he assumed the nature of man for the happiness of the soul of man, he trod the Wine-press of his father's wrath for souls, he wept for souls, he swet for souls, he prayed for souls, he payed for souls, and he bled out his heart-blood for the redemption of souls. The soul is the breath of God, the beauty of man, the wonder of Angels, and the envy of Devils: 'tis of an Angelical nature, 'tis a heavenly spark, a celestial plant, and of a divine off-spring; 'tis capable of the knowledg of God, of union with God, of communion with God, and of an eternal fruition of God; there is nothing that can suit the soul below God, there is nothing that can satisfie the soul without God; the soul is so high and so noble a piece that it scorns all the world; what are all the riches of the East or West-*Indies?* what are Rocks of Diamonds, or Mountains of Gold? or the price of *Cleopatra's* draught, to the price that Christ laid down for souls? 'tis only the blood of him that is God-man that is an equivolent price for the Redemption of souls. Silver and Gold hath redeemed many thousands out of Turkish bondage, but all the Silver and Gold in the world could never redeem one poor soul from Hellish bondage, from hellish torments. Souls are a dear commodity, he that bought them found them so; and yet at how cheap a rate do some sinners sell their immortal souls. *Calvenuceus* tells us of a noble man of *Naples* that was wont prophanely to say that he had two souls in his body, one for God, and another for whosoever would buy it; but if he hath one soul in Hell, I believe he will never find another for Heaven. A person of quality, who is still alive, told me a few

1 *Pet.* 1. 18. 19.

Mat. 16. 26.

John 14. 8. *Isal.* 17. 15.

This pious Gentleman was with me in *May*, 1673. at my house.

few years since, that in discourse with one of his servants, he asked him what he thought would become of his soul if he lived and died in his ignorance and enmity against God, *&c.* he most prophanely and atheistically answered, that when he died, he would hang his soul on a hedg, and say, run God run Devil, and he that can run fastest let him take my soul. I have read of a most blasphemous wretch, that on a time being with his companions in a common Inn, carrowsing and making merry, asked them if they thought a man had a soul or no; whereunto, when they replyed that the souls of men are immortal, and that some of them after death lived in hell and others in heaven; (For so the writings of the Prophets and Apostles instructed them) he answered, and swore, that he thought it nothing so, but rather that there was no soul in man to survive the body, but that Heaven and Hell were mere fables and inventions of Priests to get gain; and for himself, he was ready to sell his soul to any that would buy it: then one of his companions took up a cup of wine, and said, sell me thy soul for this cup of wine; which he receiving, bad him take his soul, and drank up the wine: Now Satan himself being there in man's shape, bought it again of the other at the same price, and by and by bad him give him his soul, the whole company affirming, it was meet he should have it, since he had bought it, not perceiving the Devil; but presently, he laying hold of this soul-seller, carried him into the Air before them all, to the great astonishment and amazement of the beholders; and from that day to this he was never heard of, but hath now found by experience that men have souls, and that Hell is no Fable. Ah, for what a thing of nought do many thousands sell their souls to Satan every day! how many thousands are there who swear, curse, lye, cheat, deceive, *&c.* for a little gain every day! I have read that there was a time when the Romans did wear Jewels on their shooes: Oh, that in these days men did not worse! Oh, that they did not trample under feet that matchless Jewel their precious and immortal souls! Oh sirs, there is nothing below

Disciplus de temp. Serm. 132.

We laugh at little children to see them part with rich Jewels for silly trifles, and yet daily experience tells us, that multitudes are so childish as to part with such rich and precious Jewels as their immortal souls, for a lust, or for base and unworthy trifles; of whom it may be truly said as *Augustus Cæsar* said in another case, they are like a man that fishes with a golden hook, the gain can never recompence the loss that may be sustained.

low heaven so precious and noble as your souls, and therefore do not play the Courtiers with your poor souls: now the Courtier does all things late, he rises late, and dines late, and sups late, and goes to bed late, and repents late. Christ made himself an offering for sin, that souls might not be undone by sin, the Lord died that slaves might live, the son dies that servants might live, the natural son dies that adopted sons may live, the only begotten son dies that bastards might live, yea, the judg dies that Malefactors may live. Ah friends! as there was never sorrow like Christ's, so there was never love like Christ's love; and of all his love, none to that of soul-love. Christ who is God-man did take upon him thy nature, and bare thy sins, and suffered death, and encountered the Cross, and was made a sacrifice and a curse, and all to bring about thy Redemption; and therefore thou maist safely conclude, that the work of Redemption is a great work. But,

Fourthly, is Jesus Christ God-man? is he very God and very man? then let this encourage poor sinners to come to Christ, to close with Christ, to accept of Christ, to match into Christ, and to enter with a marriage union, and communion with Christ. The great work of Gospel Ministers is like that of *Eliezer*, *Abraham*'s servant, to seek a match for our master's son: now our way to win you to him, is not only to tell you what he has, but what he is; now he is God-man in one person, he is man that you may not be afraid of him, and he is God that he may be able to save you to the uttermost, he is the Prince of the Kings of the Earth, he is Lord of Lords and King of Kings, he is the heir of all things, he is fairer than the Children of men, he is the chiefest of ten thousand, he is altogether lovely, there is every thing in Jesus who is God-man to encourage you to come to him: If you look upon his names, if you look upon his natures, if you look upon his offices, if you look upon his dignities, if you look upon his personal excellencies, if you look upon his mighty conquests, if you look upon his

4. *Gen.* 24. *Heb.* 7. 25. *Rev.* 1. 5. *cap.* 17. 14. *Heb.* 1. 3. *Psal.* 45. 1. *Cant.* 5. 10. 16.

Royal attendance; all theſe things call aloud upon you, to come to Chriſt, to cloſe with Chriſt: if you look upon the great things that he has done for ſinners, and the hard things that he has ſuffered for ſinners, and the glorious things that he has prepared and laid up for ſinners; how can you but readily accept of him, and ſweetly embrace him: Though thou haſt no lovelineſs nor comlineſs, no beauty nor glory, though thou haſt not one penny in thy purſe, nor a rag to hang on thy back, yet if thou art but really and heartily willing to be divorced from all thy ſinful lovers, and accept of Chriſt for thy Sovereign Lord; he is willing that the match ſhould be made up between thee and him: Now, ſhall Chriſt wooe you himſelf? ſhall he declare his willingneſs to take you with nothing? ſhall he engage himſelf to protect you, to maintain you, and at laſt, as a dowry, to beſtow heaven upon you? and will you refuſe him, will you turn your backs upon him? Oh ſirs, what could Chriſt have done that he has not done to do you good, and to make you happy for ever? Loe, he has laid aſide his glorious Robes, and he has put on your Rags, he has cloathed himſelf with your fleſh, he came off from his Royal Throne, he humbled himſelf to the death of the Croſs, and has brought Life, Immortality, and Glory to your very doors, and will you yet ſtand out againſt him? Oh how ſhall ſuch eſcape who neglect ſo great ſalvation, who ſay, this man ſhall not rule over us, who tread under foot the ſon of God! Oh what wrath, what great wrath, what pure wrath, what infinite wrath, what everlaſting wrath is reſerved for ſuch perſons! doubtleſs Turks, Jews, and Pagans will have a cooler and a lighter Hell, than the deſpiſers and rejecters of Chriſt; the great damnation is for thoſe that might have Chriſt, but would not; and no wonder, for the ſin of rejecting Chriſt is not chargeable upon the Devils. Ah ſinners, ſinners, that you would labour to underſtand more, and dwell more upon the preheminent excellencies of Chriſt; for till the ſoul can diſcern a better, a greater excellency in Chriſt than in any other

Ezek. 16. 4, 5.
Iſa. 55. 1, 2.

Hoſea. 3. 3.
Rev. 22. 17.

Hel, 2. 3.
Luk. 19. 14.

Heb. 10. 28.
John 3. *ult.*

John 5. 40.
Mat. 23. 13, 14.

other thing, it will never yield to match with Chriſt: Oh labour every day more and more to take the heigth, and depth, and breadth of the excellency of Chriſt. He is the chiefeſt and the choiceſt of all, both in that upper, and in this lower world. The Godhead dwells bodily in him, he is full of grace, he is the heir of glory, the holy one of God, the brightneſs of his father's Image, the fountain of life, the well of ſalvation, and the wonder of heaven. Oh, when will you ſo underſtand the ſuperlative excellency of Chriſt, as to fall in love with him, as to cry out with the Martyr, O none but Chriſt, O none to Chriſt? It is your wiſdom, it is your duty, it is your ſafety, it is your glory, it is your ſalvation, it is your all to accept of Chriſt, to cloſe with Chriſt, and to beſtow your ſelves, your ſouls, your all on Chriſt; if you embrace him you are made for ever, but if you reject him you periſh for ever, *Bernard* calls Chriſt *Sponſus ſanguinum, the Bridegroom of Bloods*, becauſe he eſpouſed his Church to himſelf upon the bed of his Croſs, his head begirt with a pillow of Thorns, his body drench'd in a bath of his own blood: to turn your backs upon this Bridegroom of Bloods, will certainly coſt you the blood of your ſouls, and therefore look to it. But,

Fifthly, Is Jeſus Chriſt God-man? is he very God and very man? O then honour him above all, Oh let him have the preeminence, exalt him as high as God the father hath exalted him; 'tis the abſolute will of the father that all ſhould honour his ſon, even as they honour himſelf: for he having the ſame nature and eſſence with the father, the father will have him have the ſame honour which he himſelf hath; which whoſoever denies to him reflects diſhonour upon the father, who will not bear any thing derogatory to the glory of his ſon: certainly there is due to Chriſt, as he is God-man, the higheſt reſpect, reverence, and veneration which Angels and men can poſſibly give unto him. Oh, look upon the Lord Jeſus as God; and according to that honour that is due to him as God, ſo muſt you honour him. The Apoſtle ſpeaks

5. *Coloſ.* 1. 18. *Phil.* 2. 6, 7, 8, 9, 10. *John* 5. 23. This Text looks ſowerly on Jews, Turks, Papiſts, Socinians, and others.

Rom. 1. 21. ſpeaks of ſome who, *when they knew God they did not glorifie him as God*; ſo ſeveral pretend to give ſome glory to Chriſt, but they do not glorifie him as God, Oh ſirs, this is that which you muſt come up to, *viz.* to honour Chriſt in ſuch a manner as may be ſuitable to his natures, and as he is the infinite, bleſſed, and eternal God; and ah what honour can be high enough for ſuch a perſon. *Bernard.* Chriſt's honour was very dear to him, who ſaid, Lord, uſe me for thy ſhield to keep off thoſe wounds of diſhonour, which elſe would fall on thee. *Luther* in an Epiſtle to *Spalatinus*, ſaith, they call me a Devil, but be it ſo, ſo long as Chriſt is magnified, I am well apayed. The inanimate creatures are ſo compliant with his pleaſure, that they will thwart their own nature to ſerve his honour: *Gen.* 19. fire will deſcend (as on *Sodom* and *Gomorrah*) and water, *Exod.* 14. 22. though a fluid body, ſtand up like a ſolid wall (as in the Red Sea) if he do but ſpeak the word. Oh, let not the inanimate creatures one day riſe in judgment againſt us for not giving Chriſt his due honour; if we honour Chriſt, we ſhall have honour, that is, a bargain of Chriſt's own *1 Sam.* 2. 30. making; but if we diſhonour him, he will put diſhonour upon us, as Scripture and Hiſtory in all Ages do ſufficiently evidence: in Hiſtory we read of an Impoſtor that *Num.* 24. 17. gave it out that he was that ſtar which *Balaam* propheſied of, which was a Prophecy of Chriſt; this fellow called himſelf *Ben-chomar*, the ſon of a Star: this man profeſſed himſelf to be Chriſt, but he was ſlain with thunder and lightning from heaven, and then the Jews called him *Synag. Judaica, caſ.* 5. & 36. *Ben-coſmar*, which ſignifieth the ſon of a lye. Learned *Buxtorf* tells us, that the Jews call Chriſt *Bar-chozabb*, the ſon of a lye, a Baſtard; and his Goſpel *Aven-gelaion*, the Volume of lyes, or the Volume of iniquity: and hath not God been a revenging this upon them for above this ſixteen hundred years. Rabbi *Samuel*, who long ſince writ a Tract in form of an Epiſtle to Rabbi *Iſaac*, Maſter of the Synagogue of the Jews; wherein he doth excellently diſcuſs the cauſe of their long Captivity and extreme miſery, and after that he had proved it was inflicted for ſome

grievous

grievous sin, he sheweth that sin to be the same which *Amos* speaks of. *For three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they sold the righteous for silver, and the poor for a pair of shooes*: The selling of *Joseph* he makes the first sin, the worshipping the Calf in *Horeb* the second sin, the abusing and killing God's Prophets the third sin, and the selling of Jesus Christ the fourth sin: For the first they served four hundred years in *Egypt*, for the second they wandred forty years in the Wilderness, for the third they were Captives seventy years in *Babylon*, and for the fourth they are held in pitiful Captivity, even to this very day. Oh, how severely has God reveng'd the wrongs and indignities done to Christ the Lord, by this miserable people to this very hour! and yet, Oh, the several ways, wherein this poor people do every day express their malice and hatred against the Lord Jesus! Oh, pray, pray hard, that the veil may be taken away that has been so long before their eyes. *Herod* imprisons *Peter*, and killeth *James* with the sword, this God puts up, but when he comes to usurp the honour due to Christ, he must die for it: *Herod* might more safely take away the liberty of one, and the life of another, than the glory due to Christ: long before his death, being in chains, he met with a strange Omen; For as he stood bound before the Palace, leaning dejectedly upon a tree, among many others that were prisoners with him, an Owl came, and sat down in that Tree to which he leaned; which a German seeing, being one of those that stood there bound, he asked who he was that was in the Purple, and leaned there; and understanding who he was, he told him of his enlargment, promotion to honour, and prosperity; and that when he should see that bird again, he should die within five days after. Now when *Herod* had imprisoned *Peter*, and slain *James* with the sword, he went down to *Cæsarea*, and there he made sports and shows in honour of *Cesar*; and on the second day being most gorgeously apparelled, and the Sun shining very bright upon his Robe of Silver, his flatterers

Amos. 2. 6.

Act. 12. 1, 2, 3, 4,

vers. 23.

Josephus of the Antiquities of the Jews, *lib.* 18. *pag.* 475. 476.

Pag. 510. 511.

flatterers saluted him for a God, and cryed out to him; Be merciful unto us, hitherto have we feared thee as a man, but hence forward we will acknowledg thee to be of a nature more excellent than mortal frailty can attain to: the wretched King reproved not this abominable flattery, but was well pleased with it; and not long after he espyed the Owl which the German had foretold to be the Omen of his death: And suddenly he was seized with miserable gripings in his belly, which came upon him with vehement extremity; whereupon, turning himself towards his friends; saith, Loe, he whom ye esteem for a God is doomed to die, and destiny shall evidently confute you, in those flattering and false speeches which you lately used concerning me; for I, who have been adored by you as one immortal, am now under the hands of death: and his griefs and torments increasing, his death drew on apace: whereupon he was removed into the Palace, and all the people put on Sack-cloth, and lay on the ground, praying for him; which he beholding, could not refrain from tears: and so after five days he gave up the Ghost. Thus you see how dearly they have paid for it, that have not given Christ his due glory; and let these instances of his wrath alarm all your hearts so, that we may make more conscience than ever, of setting the Crown of honour only upon Christ's head, *for he only is worthy of all honour, glory and praise*, Rev. 14. 10, 11. But,

6. Sixthly, Is Jesus Christ God-man? is he very God and very man? then from hence, as in a glass, you may see the true Reasons why the death and sufferings of Christ, though short, very short, yet have a sufficient power and vertue in them to satisfie God's justice, to pacifie his wrath, to procure our pardon, and to save our immortal souls, *viz.* because of the dignity of his person that died and suffered for us; the son of God, yea, God himself: there was an infinite vertue and value in all his sufferings, hence his blood is called precious blood, yea the blood of God: did man transgress the Royal Law of God? behold God himself

Heb. 9. 14. 1 *Pet.* 1. 19. *Acts* 20. 28. *Gal.* 4. 4, 5, 6.

self is become a man, to make up that breach, and to satisfie divine Justice to the uttermost farthing: for the man Christ Jesus to stand before the bar of the Law, and to make full and compleat reparation to it, was the highest honour that ever was done to the Law of God: this is infinitely more pleasing and delightful to divine Justice, than if all the curses of the Law had been poured out upon fallen man; and than if the Law had built up its honour upon the destruction of the whole Creation. To see one Sun clouded is much more than to see the Moon and all the Stars in Heaven overcast: Christ considered as God-man was great, very great; and the greater his person was, the greater were his sorrows, his sufferings, his humiliation, his compassion, his satisfaction to divine Justice; had not Christ been God-man, he could never have been an able surety, he could never have paid our debts, he could never have satisfied divine Justice, he could never have brought in an everlasting righteousness, he could never have *spoiled Principalities and Powers*; *and made a shew of them openly, triumphing over them on the Cross* (a plain allusion to the Roman Triumphs; where the Victor ascending up to the Capitol in a Charriot of state, all the prisoners following him on foot with their hands bound behind them, and the Victor commonly threw certain pieces of Coyn abroad to be pick'd up by the common people. So Christ, in the day of his solemn inauguration into his heavenly Kingdom, triumphed over Sin, Death, Devils, and Hell, and gave gifts to men:) and had he not been God-man, he could never have merited for us a glorious Reward. If we consider Christ himself as a mere man (setting aside his Godhead) he could not merit by his sufferings: for, 1. Christ as he was man only, was a creature; now a mere creature can merit nothing from the Creator. 2. Christ's sufferings, as he was man only, were finite, and therefore could not merit infinite glory: indeed as he was God, his sufferings were meritorious; but consider him purely as man, they were not. This is wisely to be observed against the

Rom. 8. 2, 3, 4.

Isa. 53.

Heb. 7. 25.

Dan. 9. 24.

Colos. 2. 15.

Eph. 4. 8.

Papiſts, who make ſo great a noiſe of men's merits; for if Chriſt's ſufferings, as he was mere man, could not merit the leaſt favour from God, then what mortal man is able to merit, at the hand of God, the leaſt of mercies by his greateſt ſufferings? But,

7. Seventhly, Is Jeſus Chriſt God-man? is he very God and very man? then, from hence we may ſee the greateſt pattern of humility and ſelf-denyal, that ever was, or will be in this world; that he who was the Lord of glory, that he who was equal with God, that he ſhould leave the boſom of his father, which was a boſom of the ſweeteſt loves, and the moſt ineffable delights, that he ſhould put off all that glory that he had with the father, before the foundation of the world was laid, that he ſhould ſo far abaſe himſelf as to become man, by taking on him our baſe, vile nature, that ſo in this our nature he might dye, ſuffer, ſatisfie, and bring many ſons to glory: Oh, here, is the greateſt humility and abaſement that ever was; and oh, that all ſincere Chriſtians would endeavour to imitate this matchleſs example of humility and ſelf denial. Oh, the admirable condeſcentions of dear Jeſus, that he ſhould take our nature, and make us partakers of his divine nature; that he ſhould put on our rags, and put upon us his Royal Robes; that he ſhould make himſelf poor, that we might be rich; low, that we might be high; accurſed, that we might be bleſſed! Oh wonderful Love, oh Grace unſearchable! ah Chriſtians, did Chriſt ſtoop low? and will you be ſtout, proud, and high? was he content to be accounted a worm, a wine-bibber, an enemy to *Cæſar*, a friend of Publicans and ſinners, a Devil? and muſt you be all in a flame, when vain men make little account of you? was he willing to be a curſe, a reproach for you? and will you ſhrug, and ſhrink, and faint, and fret, when you are reproached for his name? did Jeſus Chriſt ſtoop ſo low, as to waſh his Diſciples feet? and are you ſo ſtout and ſturdy, that you cannot hear together, nor pray together, nor ſit at the table of the Lord together, though you all hope at

Phil. 2. 6.
John 1. 18.
John 17. 5.
Heb. 2. 10.
2 *Pet.* 1. 4.
Rev. 19. 7, 8.
2 *Cor.* 8. 9.
Gal. 3. 10, 13.
John 13. 14.

at laſt, to ſit down with *Abraham*, *Iſaac*, and *Jacob*, in the Kingdom of Heaven? ſhall one Heaven hold you at laſt; and ſhall not one Houſe, one Bed, one Table, one Church hold you here? Oh, that ever worms ſhould ſwell with ſuch intolerable pride and ſtoutneſs: he who was God-man, was lowly, meek, ſelf-denying, and of a moſt condeſcending ſpirit; and oh, that all you, who hope for ſalvation by him, would labour to write after ſo fair a copy. *Bernard* calls humility a ſelf-annihilation: The ſame Author ſaith that humility is *conſervatrix virtutum*. *Thou wilt ſave the humble*, ſaith *Job*; in the Hebrew it is, him that is of low eyes; an humble Chriſtian hath lower thoughts of himſelf than others can have of him; *Abraham is duſt and aſhes* in his own eyes, *Jacob* is *leſs than the leaſt of all mercies*, *David*, though a great King, yet looks upon himſelf as a worm; *I am a worm, and no man.* The word in the Original, *Tolugnath*, ſignifieth a very little worm, which breedeth in Scarlet; a worm that is ſo little, that a man can hardly ſee it or perceive it: Oh, how little, how very little was *David* in his own eyes! and *Paul*, who was the greateſt among the Apoſtles; yet, in his own eyes, he was leſs than the leaſt of all Saints. *Non ſum dignus dici minimus*, ſaith *Ignatius*, *I am not worthy to be called the leaſt*: Lord, I am Hell, but thou art Heaven, ſaid bleſſed *Cooper*: I am a moſt hypocritical wretch, not worthy that the earth ſhould bear me, ſaid holy *Bradford*: *Luther*, in humility, ſpeaks thus of himſelf; I have no other name than ſinner, ſinner is my name, ſinner is my ſurname, this is the name by which I ſhall be always known; I have ſinned, I do ſin, I ſhall ſin, *in infinitum.* Ah, how can proud, ſtout ſpirits read theſe inſtances, and not bluſh: certainly the ſincere humble Chriſtian is like the Violet, which grows low, hangs the head down, and hides it ſelf with its own leaves; and were it not that the frequent ſmell of his many virtues diſcovers him to the world, he would chuſe to live and die in his ſelf-contenting ſecrecy. But,

Mat. 8. 11. *v.*

Job 22. 29. וְשֹׁחַ עֵינַיִם

Gen. 18. *Gen.* 32. 10.

Pſal. 22. 6.

Eph. 3. 8. See my unſearchableriches of Chriſt upon that Text.

8. Eighthly, Is Jesus Christ Godman? is he very God and very man? then hence we may see how to have access to God; namely, by means of Christ's humane nature, which he hath taken upon him, to that very end, that he might in it die and suffer for our sins, and so reconcile us to God, and give us access to him, *Eph.* 2. 18. *By him we have access to the father.* The word is προσαγωγὴν, *a leading by the hand*, an introduction, an adduction: it is an allusion (saith *Estius*) to the customs of Princes, to whom there is no passage, unless we are brought in by one of their Favourites. Though the Persian Kings held it a piece of their silly glory to hold off their best friends, who might not come near them, but upon special licence: yet the great King of Heaven and Earth counts it his glory, to give us free access at all times, in all places, and upon all occasions, by the man Christ Jesus; 1 *Tim.* 2. 5. *There is one mediator between God and us, even the man Christ Jesus.* Christ was made true man, that in our nature he might reconcile us to God, and give us access to God, which he could never have done, had he not been very God and very man; without the humane nature of Christ, we could never have had access to God, or fellowship with God; being by nature enemies to God, and estranged from God, and dead in trespasses and sins. 'Tis only by the mediation of Christ incarnate, that we come to be reconciled to God, to have access to him, and acceptance with him; in Christ's humane nature God and we meet together, and have fellowship together. It could never stand with the unspotted holiness and justice of God, who is a consuming fire; to honour us with one cast of his countenance, or one hours communion with himself, were it not upon the account of the man Christ Jesus; the least serious thought of God out of Christ, will breed nothing in the soul, but horrour and amazement; which made *Luther* say, *Nolo Deum absolutum, let me have nothing to do with an absolute God.* Believers have free and blessed access to God, but still 'tis upon the credit of the man Christ Jesus; *Let us come boldly to the throne of*

Rom. 5. 1, 2. *Eph.* 3. 12.

Esth. 1.

Rom. 5. 10. *Eph.* 2. 12, 13, 14.

1 *John* 1. 1, 2, 3.

Heb. 12. 29.

Heb. 4. 15. 16.

of Grace (ſaith the Apoſtle, ſpeaking of Chriſt) *that we may obtain mercy, and find grace to help in time of need* the Apoſtles phraſe is μετὰ παῤῥησίας, a word which ſignifies liberty of ſpeech, and boldneſs of face; as when a man with a bold and undaunted ſpirit, utters his mind before the great ones of the world without bluſhing, without weakneſs of heart, without ſhaking of his voice, without imperfection and faltring in ſpeech, when neither Majeſty nor Authority can take off his courage, ſo as to ſtop his mouth, and make him afraid to ſpeak; with ſuch heroick and undaunted ſpirits would the Apoſtle have us to come to the Throne of Grace, and all upon the credit of Chriſt our High Prieſt, who is God-man. But,

Ninthly, Is Jeſus Chriſt God-man, is he very God and very man? then you may be very confident of his ſympathizing with you in all your afflictions, then this may ſerve as a foundation to ſupport you under all your troubles, and as a Cordial to comfort you under all your afflictions, in that Chriſt partaking of the ſame nature, and having had experience of the infirmities of it, he is the more able and willing to help and ſuccour us; *Heb.* 2. 17. *wherefore in all things it behoveth him to be like his brethren, that he might be a merciful and faithful high prieſt in things pertaining to God, to make reconciliation for the ſins of the people*: ſo, *Heb.* 4. 15. If one come to viſit a man that is ſick of a grievous diſeaſe, who hath himſelf been formerly troubled with the ſame diſeaſe, he will ſympathize more, and ſhew more compaſſion than twenty others, who have not felt the like: ſo here, from Chriſt's ſufferings in his humane nature, we may ſafely gather, that he will ſhew himſelf a merciful high Prieſt to us in our ſufferings, and one that will be ready to help and ſuccour us in all our afflictions and miſeries, which we ſuffer in this life, in as much as himſelf had experience of ſuffering the like in our nature; for in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted: and this ſhould be a ſtaff to ſupport us, and a cordial to comfort us in all our ſorrows and miſeries. It is between Chriſt

9. *Ezek.* 35. 10, 11, 12, 13. *Iſa.* 37. 23, 24.

As the Brazen Serpent was like the fiery ſerpent, but had no ſting.

If we perish Christ perisheth with us, *Luther.*

Christ and his Church, as it is between two lute strings that are tuned one to another; no sooner is one struck, but the other trembles; *Isa.* 63. 9. *In all their afflictions he was afflicted*: These words may be read interrogatively, thus, was he in all their afflictions afflicted? Christ took to heart the afflictions of his Church, he was himself grieved for them, and with them. The Lord, the better to allure and draw his people to himself, speaks after the manner of men; attributing to himself all the affection, love, and fatherly compassion, that can possibly be in them, to men in misery: Christ did so sympathize with his people in all their afflictions and sufferings, as if he himself had felt the weight, the smart, the pain of them all; *he was in all things made like unto his brethren*; not only in nature, but also in infirmities, and sufferings, and by all manner of temptations, that thereby he might be able (experimentally) to succour them that are tempted: he that toucheth them, toucheth not only his eye, but the apple of his eye, which is the tenderest piece of the tendereſt part; to express the inexpressible tenderness of Christ's compassion towards them: let persecutors take heed how they meddle with God's eyes, for he will retaliate eye for eye, *Exod.* 21. 24. he is wise in heart, and mighty in strength, and sinners shall one day pay dear for touching the apple of his eye. Christ counts himself persecuted when his Church is persecuted; *Saul, Saul, why persecutest thou me*: And he looks upon himself as hungry, thirsty, naked, and in prison, when his members are so; so greatly does he sympathize with them: hence the afflictions of Christians are called ὑστερήματα, *the remainders of the afflictions of Christ*: such as Christ, by his fellow-feeling, suffereth in his members, and as they by correspondency are to fill up, as exercises and tryals of their faith and patience, Christ gave many evidences of his sympathy, or fellow-feeling of our infirmities when he was on earth; as he groaned in his spirit, and was troubled; when he saw those that wept for *Lazarus*, he wept also; as he did over *Jerusalem* also: It is

Zech. 2. 8. *Ishon* of *Ish*, it is here called *Bath*, the daughter of the eye, because it is as dear to a man as his only daughter.
Act. 9. 4.
Mat. 25. 35, 36.

John, 11. 33.
vers. 35.
Luk. 19. 41.

is often obſerved in the Goſpel, that Chriſt was moved with compaſſion; and that he frequently put forth acts of pity, mercy, and ſuccour to thoſe that were in any diſtreſs, either in body or ſoul. Chriſt retaineth this ſympathy and fellow-feeling with us, now he is in Heaven; and doth ſo far commiſerate our diſtreſſes, as may ſtand with a glorified condition: Jeſus Chriſt grieves for the afflictions of his people; *the angel of the Lord anſwered and ſaid, O Lord of hoſts, how long wilt thou not have mercy on Jeruſalem*; the Angel here is that Jeſus, who is our Advocate with the father, he ſpeaks as one intimately affected with the ſtate and condition of poor *Jeruſalem*: Chriſt plays the Advocate for his ſuffering people; and feelingly pleads for them, he being afflicted in all their afflictions, it moved him to obſerve, that God's enemies were in a better caſe than his people; and this put him upon that paſſionate expoſtulation, *O Lord of hoſts, how long wilt thou not have mercy on Jeruſalem.* *Alexander* the great applied his Crown to the ſouldiers forehead that had received a wound for him: and *Conſtantine* the great kiſſed the hollow of *Paphnutius* eye, that he had loſt for Chriſt: what an honour was it to the ſouldier and to *Paphnutius*, that theſe great men ſhould have fellow-feeling of their ſufferings, and ſympathize with them in their ſorrows? but, oh then, what an honour is it to ſuch poor worms as we are, that Jeſus Chriſt, who is Godman, who is the Prince of the Kings of the earth, that he ſhould have a fellow-feeling of all our miſeries, and ſympathize with us in all our troubles! But,

Zach. 1. 12.

1 *John* 2. 1, 2.

Rev. 1. 5.

Tenthly, Is Jeſus Chriſt God-man, is he very God and very man? then, from hence you may ſee the excellency of Chriſt above man, above all other men, yea, above *Adam* in innocency. Chriſt, as man, was perfect in all graces, *Iſa.* 11. 1, 2. *And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots; and the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledg, and of the fear of the Lord.* God gave

10.

Joh. 3. 34. *Luk.* 2. 46, 47. gave the ſpirit of wiſdom to him not by meaſure; and therefore, at twelve years of age you find him in the Sanedrim, diſputing with the Doctors, and asking them queſtions, 1 *John*, 16. *and of his fulneſs have all we received grace for grace*; Col. 1. 19. *for it pleaſed the father, that in him ſhould all fulneſs dwell*; cap. 2. 3. *In whom are hid all the treaſures of wiſdom and knowledg.* The ſtate of innocency was an excellent eſtate, it was an eſtate of perfect holineſs and righteouſneſs, by his holineſs he was carried out to know the Lord, to love the Lord, to delight in the Lord, to fear the Lord, and to take him as his chiefeſt good. A legal holineſs conſiſts in an exact, perfect, and compleat conformity in heart and life, to the whole reveiled will of God; and this was the holineſs that *Adam* had in his innocency, and this holineſs was immediately derived from God, and was perfect: *Adam*'s holineſs was as co-natural to him, as unholineſs is now to us; *Adam's* holineſs was as natural, and as pleaſing, and as delightful to him, as any way of unholineſs can be natural, pleaſing, and delightful to us, The eſtate of innocency was an eſtate of perfect wiſdom, knowledg and underſtanding; witneſs the names that *Adam* gave to all the creatures, ſuitable and appoſite to their natures; The eſtate of innocency was an eſtate of great honour and dignity: *David* brings in *Adam* in his innocent eſtate with a Crown upon his head, and that Crown was a Crown of glory and honour; *thou haſt crowned him with glory and honour*, his place was *little lower than the Angels*, but far above all other creatures, The eſtate of innocency, it was an eſtate of great Dominion and Authority, man being made the Soveraign Lord of the whole Creation: we need not ſtand to enlarge upon one parcel of his demeſne; namely, that which they call Paradiſe, ſith the whole both of Sea and Land, and all the creatures in both, were his Poſſeſſion, his Paradiſe: certainly man's firſt eſtate was a ſtate of perfect and compleat happineſs; there being nothing within him, but what was deſirable; nothing without him, but what was amiable; and nothing about

Gen. 1. 27. *Eph.* 4. 22, 23, 24.

Gen. 2. 20.

Pſal. 8. 5.

Pſal. 8. 6, 7, 8.

Gen. 1. 26.

about him, but what was ſerviceable and comfortable: and yet Jeſus Chriſt, who is God-man, is infinitely more glorious and excellent than ever *Adam* was; for *Adam* was ſet in a mutable condition, but Chriſt is the Rock of Ages, he is ſtedfaſt, and abiding for ever; *he is yeſterday, and to day, and the ſame for ever*; he is the ſame afore time, in time, and after time; he is the ſame, that is, unchangeable in his Eſſence, Promiſes, and Doctrine; Chriſt is the ſame in reſpect of vertue, and the faith of believers; even his Manhood, before it was in being, was cloathed with perfection of grace, and ſo continueth for ever. And again, *Adam* was a mere man, and alone by himſelf; but in Chriſt the humane nature was hypoſtatically united unto the divine; and hence it comes to paſs, that Chriſt, even as man, had a greater meaſure of knowledg and revelation of Grace, and heavenly gifts, than ever *Adam* had. The Apoſtle tells us, that *in Chriſt dwells all the fulneſs of the Godhead*, σωματικῶς, *bodily*, that is eſſentially; that is, not by a naked and bare communicating of vertue, as God is ſaid to dwell in his Saints; but by a ſubſtantial union of the two natures, divine and humane, the eternal word and the man, conſiſting of ſoul and body, whereby they become one, ὑφισάμενον, one perſon, one ſubſiſtence. Now from this admirable and wonderful union of the two natures in Chriſt, there flows to the Manhood of Chriſt a plenitude and fulneſs of all ſpiritual Wiſdom and Grace, ſuch as was never found in any mere man, no, not in *Adam* whileſt he ſtood in his integrity and uprightneſs. But, *Heb.* 13. 8.

Eleventhly, Is Jeſus Chriſt God man? is he very God and very man? then this truth looks very ſowrly and frowningly upon all ſuch as deny the Godhead of Chriſt; as Arrians, Turks, Jews; how many be there in this City, in this Nation, who ſtiffly deny the Divinity of Chriſt, and diſpute againſt it, and write againſt it, and blaſpheme that great truth, without which, I think, a man may ſafely ſay, there is no poſſibility of ſalvation. In ancient times, near unto the Age of the Apoſtles, this 11.

Doctrine of Christ's Godhead, and Eternal Generation from the father, was greatly opposed by sundry wicked and blasphemous Hereticks, as *Ebion*, *Cerinthus*, *Arrius*, &c, who stirred up great troubles, and bloody Persecutions against the Church: for maintaining this great truth of Christ's Godhead, they asserted that Christ had no true flesh; 'twas only the likeness of flesh which he appeared in, and that his body was only a phantastick imaginary body; but had the body of Christ been only such a body; then his conception, nativity, death, resurrection, are all too, but imaginary things; and then, his sufferings and crucifiction are but mere fancies too; and if so, then what would become of us, what would become of our salvation; then our faith would be in vain, and our hope would be in vain, and our hearing, preaching, praying, and receiving, would all be in vain; yea, then all our Religion would vanish into a mere fancy also: when a man's conscience is awakened to see his sin and misery, and he shall find guilt to lay like a load upon his soul, and when he shall see that divine justice is to be satisfied, and divine wrath to be pacified, and the curse to be born, and the Law to be fulfilled, and his nature to be renewed, his heart to be changed, and his sins to be pardoned, or else his soul can never be saved: how can such a person venture his soul, his all, upon one that is but a mere creature? certainly, a mere man is no Rock, no City of refuge, and no sure foundation for a man to build his faith and hope upon, woe to that man, that ever he was born, that has no Jesus, but a Socinian's Jesus to rest upon: oh, 'tis sad trusting to one, who is man, but not God; flesh, but not spirit: as you love the eternal safety of your precious souls, and would be happy for ever; as you would escape Hell, and get to Heaven, lean on none, rest on none, but that Jesus who is God-man, who is very God and very man. *Apollinaris* held, that Christ took not the whole nature of man, but a humane body only, without a soul, and that the Godhead was instead of a soul to the Manhood. Also *Eutyches*, who confounded the two natures

tures of Chriſt, and their properties, *&c.* Alſo *Apelles* and the Manichees, who denied the true humane body; and held him to have an aerial or imaginary body. Though the popular ſort deified *Alexander* the great; yet, having got a clap with an Arrow, he ſaid, ye ſtile me *Jupiter*'s ſon, as if immortal; *ſed hoc vulnus clamat eſſe hominem*; *this blood that iſſues from the wound proves me in the iſſue, a man*: this is, αἷμα τῦ ἀνθρώπυ, *the blood of man*, not of God, and ſmelling the ſtench of his own fleſh, he asked his flatterers if the God's yielded ſuch a ſcent: ſo may it be ſaid of Jeſus Chriſt our Saviour, though Myriads of Angels and Saints acclaim he is a God, *ergo*, immortal; and a crew of Hereticks diſclaim him to be man, as the Marcionites averred that he had a phantaſtical body, and *Apelles*, who conceived that he had a ſydereal ſubſtance, yet the ſtreams of blood following the arrow of death, that ſtruck him, makes it good, that he was perfect man; of a reaſonable ſoul and humane fleſh ſubſiſting. And as this truth looks ſowerly upon the above mentioned perſons, ſo it looks ſowerly upon the Papiſts; who, by their Doctrine of the real preſence of Chriſt's body in the Sacrament, do overthrow one of the properties of his humane nature, which is to be but in one place preſent at once. This truth alſo looks ſowerly upon the Lutherans or Ubiquitaries, who teach, that Chriſt's humane nature is in all places by vertue of the perſonal union, *&c.* I wonder that of all the old Errours, ſwept down into this latter Age, as into a ſink of time, this of the Socinians and Arrians ſhould be held forth among the reſt: O ſirs, beware of their Doctrines, ſhun their meetings, and perſons that come to you with the denial of the Divinity of Chriſt in their mouths: this was *John*'s Doctrine and Practiſe. *Irenæus* ſaith, that after he was returned from his baniſhment, and came to *Epheſus*, he came to bathe himſelf, and in the bath he found *Cerinthus*, that ſaid, Chriſt had no being, till he received it from the Virgin *Mary*; upon the ſight of whom, *John* skipped out of the Bath, and called his companions from thence; ſaying, let us go

Plutarch, in vita.

from this place, leſt the Bath ſhould fall down upon us, becauſe *Cerinthus* is in it, that is ſo great an enemy to God. ye ſee his Doctrine, ſee his words too, 2 *John*, 10, 11. *If any come to you, having not this doctrine receive him not into your houſe, neither bid him God ſpeed: For he that biddeth him God ſpeed, is partaker of his evil deeds.* What that Doctrine was, if you caſt your eye upon the Scripture, you ſhall find it to be the Doctrine of the Divinity of Chriſt: ſhew no love where you owe nothing but hatred; *I hate every falſe way*, ſaith *David*: And, I ſhall look upon *Auxentius* as upon a Devil, ſo long as he is an Arrian, ſaid *Hilarius*. We muſt ſhew no countenance, nor give no encouragement to ſuch as deny, either the divinity or humanity of Chriſt.

Pſal. 119. 128.

I have been the longer upon the Divinity and humanity of Chriſt. 1. Becauſe the times we live in require it. 2. That poor weak ſtaggering Chriſtians may be ſtrengthned, eſtabliſhed, and ſetled in the truth, as it is in Jeſus. 3. That I may give in my teſtimony and witneſs againſt all thoſe who are poyſoned and corrupted with Socinian and Arrian Principles, which deſtroy the ſouls of men. 4. That thoſe, in whoſe hands this book may fall, may be the better furniſhed to make head againſt men of corrupt minds; who, *by ſlight of hand, and cunning craftineſs, lie in wait to deceive*, Eph. 4. 14.

Sixthly, As he that did feel and ſuffer the very torments of Hell, though not after a helliſh manner, was God-man; ſo the puniſhments that Chriſt did ſuſtain for us, muſt be referred only to the ſubſtance, and not unto the circumſtances of puniſhment. The puniſhment which Chriſt endured, if it be conſidered in its ſubſtance, kind, or nature; ſo 'twas the ſame with what the ſinner himſelf ſhould have undergone. Now the puniſhment due to the ſinner was death, the curſe of the Law, *&c.* now this Chriſt underwent, for he was *made a curſe for us*: but if you conſider the puniſhment which Chriſt endur'd, with reſpect to certain circumſtances, adjuncts, and accidents, as the eternity of it, deſperation going along with

Gal. 3. 13.

with it, &c. then, I ſay, it was not the ſame, but equivalent: And the reaſon is, becauſe, though the enduring of the puniſhments, as to the ſubſtance of them, could, and did agree with him as a ſurety, yet the circumſtances of thoſe puniſhments could not have befallen him, unleſs he had been a ſinner; and therefore, every inordination in ſuffering was far from Chriſt, and a perpetual duration of ſuffering could not befall him; for the firſt of theſe had been contrary to the holineſs and dignity of his perſon, and the other had made void the end of his ſuretiſhip and Mediatorſhip; which was ſo to ſuffer, as yet to conquer, and to deliver, and therefore, though he did ſuffer death for us (in the ſubſtance of it) yet he neither did nor could ſuffer death in the circumſtances of it, ſo as for ever to be held by death; for then, in ſuffering death, he ſhould not have conquered death, nor delivered us from death; neither was it neceſſary to Chriſt's ſubſtitution, that he ſhould undergo, in every reſpect, the ſame puniſhment which the offender himſelf was liable unto: but if he underwent ſo much puniſhment as did ſatisfie the Law, and vindicate the Law-giver, in his holineſs, truth, juſtice, and righteouſneſs, that was enough. Now, that was unqueſtionably done by Chriſt, as the Scriptures do abundantly teſtifie. It muſt be readily granted, that Chriſt was to ſuffer the whole puniſhment due unto ſin, ſo far as it became the dignity of his perſon, and the neceſſity of the work; but if he had ſuffered eternally, the work of Redemption could never have been accompliſhed; and beſides, he ſhould have ſuffered that which could no ways beſeem him. And therefore the Apoſtle ſaith, *Heb.* 2. 10. *It became him to be conſecrated through ſufferings*: Chriſt was only to paſs through ſuch ſufferings as became him, who was ordained to be the Prince and Captain of our ſalvation. It became him to be man, and it became him in our humane nature to ſuffer death, and it became him to ſuſtain for us the ſubſtance of thoſe puniſhments that we ſhould have undergone; and accordingly, he did: what our ſins did deſerve, and what juſtice

Whether the work of man's redemption could have been wrought without the ſufferings and humiliation of Chriſt, is not determinable by men; but that it was the moſt admirable way, which wiſdom, juſtice, and mercy, could require, cannot be denied.

ſtice might lay upon us for thoſe ſins, all that did Chriſt certainly ſuffer or bear: Jeſus Chriſt did ſo ſuffer for our ſins, as that his ſufferings were fully anſwerable to the demerit of our ſins. And I think I may ſafely ſay, that God, in juſtice, could not require any more, or lay on any one more puniſhment than Jeſus Chriſt did ſuffer for our ſins: and my reaſon is this, becauſe Chriſt bare all our ſins and all our ſorrows, and was obedient unto the death, and made a curſe for us; and more than this, the Law of God could not require: and if Chriſt did ſuffer all that the Law of God required, then certainly he ſuffered ſo much as did ſatisfie the juſtice of God: *viz.* as much puniſhment as was commenſurated with ſin. But,

Iſa. 53. *Gal.* 3. 13.

7. *Iſa.* 53. 4, 5. There were other ſubordinate ends of his ſufferings; as, 1. To ſanctifie ſufferings to us. 2. To ſweeten ſufferings to us. 3. To ſuccour us experimentally under all our ſufferings, *Heb.* 2. 17, 18. 4. That he might be prepared to enter into his glory, *Luk.* 24. 26 5. That he might be a Conqueror over ſufferings, which was one piece of his greateſt glory, &c.

Seventhly and laſtly, the meritorious cauſe, the main end, and the ſpecial occaſion of all the ſufferings of Chriſt, were the ſins of his people: Chriſt was our ſurety, and he could not ſatisfie for our ſins, nor reconcile us to God without ſuffering, *Iſa.* 53. 5. *But he was wounded for our tranſgreſſions*; the Hebrew word for wounded, חלל, hath a double Emphaſis; either it may ſignifie that he was pierced through as with a dart, or that he was tormented or pained, as women or other creatures are wont to be that bring forth with pain and torment, at the time of their travail: for the word in the Text laſt cited, comes regularly from a root that ſignifies properly to be in pain, as women are when they bring forth. It was our tranſgreſſions that gave Chriſt his deadly wounds, it was our ſins that ſmote him, and bruiſed him. Look as *Zippora* ſaid to *Moſes*, *Exod.* 4. 25. *Surely, a bloody husband art thou to me*; ſo may Chriſt ſay to his Church, ſurely a bloody ſpouſe haſt thou been to me; Chriſt's ſpouſe may look upon him, and ſay, It was I that have been that *Judas*, that have betrayed thee, it was I that was the ſouldiers that murdered thee, It was my ſins that brought all ſorrows and ſufferings, all miſchiefs aud evils upon thee: I have ſinned, and thou haſt ſuffered: I have eaten the ſower Grapes, and thy teeth were ſet on edge: I have ſinned, and thou haſt died: I have wounded thee, and thou haſt

haſt healed me. It is the wiſdom, and oh, that it might be more and more, the work of every believer, to look upon an humble Chriſt with an humble heart, a broken Chriſt with a broken heart, a bleeding Chriſt with a bleeding heart, a wounded Chriſt with a wounded heart; according to that, *Zech.* 12. 10. Chriſt was wounded, bruiſed, and cut off for ſinners ſins. When Chriſt was taken by the ſouldiers, he ſaid, *If ye ſeek me, let theſe go their way*: Chriſt was willing, that the hurt which ſinners had done to God, and the debt which they owed to him, ſhould be ſet upon his ſcore, and put upon his account: and the Apoſtle mentions it as a remarkable thing, *That Chriſt died for the ungodly*, Rom. 5. 8. *The juſt for the unjuſt*, 1 Pet. 3. 18. our ſins were the meritorious cauſe of Chriſt's ſufferings; Chriſt did not ſuffer for himſelf, *for he was without ſin, neither was guile found in his mouth.* The grand deſign, errand and buſineſs about which Chriſt came into the world, was to ſave ſinners: He had his name Jeſus, becauſe he was to ſave is people from their ſins: he died for our ſins; not only for our good, as the final cauſe; but for our ſins, as the procuring cauſe of his death. *He was delivered for our offences, Chriſt died for our ſins according to the ſcriptures:* that is, according to what was typified, propheſied, and promiſed in the bleſſed Scriptures, *Gal.* 1. 4. *He gave himſelf for our ſins*; 1 Pet. 2. 24. *Who his own ſelf bare our ſins in his own body upon the tree: by whoſe ſtripes ye were healed*, ὃ τῷ μώλωπι αὐτοῦ ἰάθητε. The whole Teſtament hath not the like two relatives at once in the original, as if I ſhould ſay, by whoſe ſtripes of his, we are healed. *Peter* (ſaith *Eſtius*) alludes to the ſtripes that ſervants receive from their cruel maſters: therefore he returns to the ſecond perſon, *ye are healed*: here you ſee that the Phyſician's blood became the ſick man's ſalve, we can hardly believe the power of ſword-ſalve. But here is a myſtery, that only the Goſpel can aſſure us of, that the wounding of one ſhould be the cure of another: Oh, what an odious thing is ſin to God, that he will pardon none without blood, yea, without the

Heb. 4. 15. *cap.* 7. 26.

1 *Tim.* 1. 15. *Mat.* 1. 21.

Rom. 4. 25. 1 *Cor.* 15. 3.

Heb. 9. 22. 1 *Pet.* 1. 18, 19.

the blood of his dearest son! Oh, what a Hell of wickedness must there be in sin, that nothing can expiate it, but the best, the purest, the noblest blood that ever run in veins! Oh, what a transcendent evil must sin be, that nothing can purge it away but death, but the death of the Cross, no death but an accursed death! Oh, what a Leprosie is sin, that it must have blood, yea, the blood of God to take it away!

Now, thus you have seen, 1. That the sufferings of Christ have been free and voluntary, and not constrained or forced. 2. That they have been very great and heinous. 3. That the punishments which Christ did suffer for our sins, were in their parts, and kinds, and degrees, and proportion, all those punishments which were due unto us by reason of our sins; and which we our selves should otherwise have suffered. 4. That Jesus Christ did feel and suffer the very torments of Hell, though not after a hellish manner. 5. That he that did feel and suffer the torments of hell, though not after a hellish manner, was God-man. 6. That the punishments that Christ did sustain for us, must be referred only to the substance, and not to the circumstances of punishment. 7. That the meritorious cause of all the sufferings of Christ, were the sins of his people. Now, to that great question of giving up your account at last, according to the import of those ten Scripures in the margent; you may in the fourth place, make this safe, noble, and happy plea; Oh blessed God, Jesus Christ hath suffered all those things that were due unto me for my sin; he hath suffered even to the worst and uttermost; for all that the Law threatned was a curse, and Christ was made a curse for me, *Gal.* 3. 13. he knew no sin, but was made sin for me; 2 *Cor.* 5. 21. and what Christ suffered, he suffered as my surety, and in my stead; and therefore, what he suffered for me, is as if I had suffered all that my self; and his sufferings hath appeased thy wrath, and satisfied thy justice, and reconciled thee to my self. For *God was in Christ, reconciling the world to himself, not imputing their trespasses unto them.*

Eccles. 11. 9. *cap.* 12. 14. *Mat.* 12. 14. *cap.* 18. 23. *Luk.* 16. 3. *Rom.* 14. 10. 2 *Cor.* 5. 10. *Heb.* 9. 27. *cap.* 13. 17. 1 *Pet.* 4. 7.

2 *Cor.* 5. 19.

And

And he hath reconciled both (Jews and Gentiles) unto God, in one body, on the Croſs; having ſlain enmity thereby: Jeſus Chriſt took upon him all my ſins, they were all of them laid upon him, and he bare or ſuffered all the wrath and puniſhment due for them, and he ſuffered all as my ſurety, in my ſtead, and for my good; and thou didſt deſign him for all this, and accepted of its ſufficient and effectual on my behalf. Oh, with what comfort, courage, and confidence, may a believer, upon theſe conſiderations, hold up his head in the great day of his account.

Let me now make a few inferences from the conſideration of all the great and grievous ſufferings of our Lord Jeſus Chriſt: and therefore!

I. First, Let us ſtand ſtill, and admire and wonder at the love of Jeſus Chriſt to poor ſinners; that Chriſt ſhould rather dye for us, than the Angels; they were creatures of a more noble extract; and, in all probability, might have brought greater revenues of glory to God: yet, that Chriſt ſhould paſs by thoſe golden veſſels, and make us veſſels of glory, Oh, what amazing and aſtoniſhing love is this! The Angels were more honourable and excellent creatures than we; they were celeſtial ſpirits, we earthly bodies, duſt and aſhes; they were immediate attendants upon God, they were, as I may ſay, of his privy chamber; we ſervants of his in the lower houſe of this world, farther remote from his glorious preſence; their office was to ſing Hallelujahs, Songs of praiſe to God in the heavenly Paradiſe, ours to dreſs the Garden of *Eden*, which was but an earthly Paradiſe; they ſinned but once, and but in thought (as is commonly thought,) but *Adam* ſinned in thought, by luſting, in deed, by taſting, and in word, by excuſing: why did not Chriſt ſuffer for their ſins, as well as for ours? or if for any, why not for theirs rather than ours? *Even ſo, O Father, for ſo it pleaſed thee.* We move this queſtion, not as being curious to ſearch thy ſecret counſels, O Lord, but that we may be the more ſwallowed up in the admiration of the breadth, and length, and depth, and height, of the love of Chriſt, which paſſeth

This is the envy of Devils, and the admiration of Angels and Saints.

Mat. 11. 26.

knowledg. The Apoſtle, being in a holy admiration of
Eph. 3. 18. 19. Chriſt's love, affirms it to paſs knowledg; that God, who is the eternal Being, ſhould love man when he had ſcarce
Prov. 8. 30, 31. a Being, that he ſhould be enamoured with deformity, that he ſhould love us when in our blood, that he ſhould pity us when no eye pitied us, no, not our own: Oh,
Ezek. 16. ſuch was Chriſt's tranſcendent love, that man's extreme miſery could not abate it; the deploredneſs of man's condition did but heighten the holy flame of Chriſt's love; 'tis as high as Heaven, who can reach it? 'tis as low as Hell, who can underſtand it? Heaven (through its glory) could not contain him (man being miſerable) nor Hell's torments make him refrain, ſuch was his perfect matchleſs love to fallen man: that Chriſt's love ſhould extend to the ungodly, to ſinners, to enemies that were
Rom. 5. 6, 8, 10. in arms of rebellion againſt him; yea, not only ſo, but that he ſhould hug them in his arms lodg them in his boſom, dandle them upon his knees, and lie them to his breaſts, that they may ſuck and be ſatisfied, is the higheſt
Iſa. 66. 11, 12, 13. improvement of love. That Chriſt ſhould come from the eternal boſom of his father, to a Region of ſorrow and
John 1. 18. death; that God ſhould be manifeſted in the fleſh, the
Iſa. 53. 4. Creator made a creature; that he that was cloathed with
1 *Tim.* 3. 16. glory, ſhould be wrapped with rags of fleſh; that he
John 17. 5. that filled Heaven, ſhould be cradled in a manger; that
Mat. 25. the God of *Iſrael* ſhould fly into *Egypt*, that the God of ſtrength, ſhould be weary; that the judg of all fleſh ſhould be condemned; that the God of life ſhould be put to death; that he that is one with his father, ſhould cry out
John 19. 41. of miſery, *O my father, if it be poſſible, let this cup paſs*
Mat. 26. 39. *from me*; that he that had the keys of hell and death,
Rev. 1. 18. ſhould lie impriſon'd in the Sepulchre of another, hav-
John 19. 41, 42. ing, in his life time, no where to lay his head; nor after death, to lay his body; and all this for man, for fallen man, for miſerable man, for worthleſs man, is beyond the thoughts of created natures. The ſharp, the univerſal and continual ſufferings of our Lord Jeſus Chriſt, from the cradle to the croſs, does above all other

other things speak out the transcendent love of Jesus Christ to poor sinners: That wrath, that great wrath, that fierce wrath, that pure wrath, that infinite wrath, that matchless wrath of an angry God, that was so terribly impreſt upon the Soul of Christ, quickly spent his natural strength, and turned his moisture into the drought of summer; and yet all this wrath he patiently underwent, that Sinners might be saved, and *that he might bring many sons unto glory.* O wonder of love! Love is passive, it enables to suffer: The *Curtii* laid down their lives for the Romans, because they loved them; so 'twas love that made our dear Lord Jesus lay down his life, to save us from hell and to bring us to heaven. As the Pelican, out of their love to her young ones, when they are bitten with Serpents, feeds them with her own blood, to recover them again; so when we were bitten by the old Serpent, and our wound incurable, and we in danger of eternal death, then did our dear Lord Jesus, that he might recover us and heal us, feed us with his own blood: O love unspeakable! This made one cry out, *Lord thou hast loved me more than thy self; for thou hast laid down thy life for me.* It was only the golden link of love that fastned Christ to the Cross, and that made him die freely for us, and that made him willing *to be numbred among transgressors*, that we might be numbred among *general assemby and church of the first born, which are written in heaven.* If *Jonathan*'s love to *David* was wonderful, how wonderful must the love of Christ be to us, which led him by the hand to make himself an offering for us, which *Jonathan* never did for *David*: for though *Jonathan* loved *David*'s life and safety well, yet he loved his own better; for when his father cast a javelin at him to smite him, he flies for it, and would not abide his fathers fury, being very willing to sleep in a whole skin, notwithstanding his wonderful love to *David*; making good the Philosophers notion, that Man is a life-lover. Christ's love is like his name, and that is wonderful, yea it is so wonderful, that

Psal. 32.4.

Heb. 2.10.

Gen. 3.15.

Joh. 6. 53.54.55, 56. *Dilexisti me Domine magis quàm teipsum*, Bern.

Joh. 10.17.

Isa. 53. 12.

Heb. 12.23.

2 *Sam.* 1. 26.

Heb. 10. 10.

1 *Sam.* 20.33,34, 35.

Isa. 9.6.

it is *ſupra omnem creaturam, ultra omnem menſuram, contra omnem naturam, above all creatures, beyond all measure, contrary to all nature*. 'Tis above all Creatures, for it is above the Angels, and therefore above all others: 'Tis beyond all Measure, for time did not begin it, and time ſhall never end it; place doth not bound it, ſin doth not exceed it, no eſtate, no age, no ſex is denied it, tongues cannot expreſs it, underſtandings cannot conceive it: and 'tis contrary to all Nature; for what nature can love where it is hated? what nature can forgive, where it is provoked? what nature can offer reconcilement where it receiveth wrong? what nature can heap up kindneſs upon contempt, favour upon ingratitude, mercy upon ſin? and yet Chriſt's love hath led him to all this; ſo that wel may we ſpend all our days in admiring and adoring of this wonderful love, and be always raviſhed with the thoughts of it. But

2. Secondly, Then look that ye love the Lord Jeſus Chriſt with a ſuperlative love, with an over-topping love; there are none have ſuffered ſo much for you as Chriſt, there are none that can ſuffer ſo much for you as Chriſt: the leaſt meaſure of that wrath that Chriſt hath ſuſtained for you, would have broke the hearts, necks and backs of all created Beings. O my friends! there is no love but a ſuperlative love that is any ways ſutable to the tranſcendent ſufferings of dear Jeſus: O love him above your luſts, love him above your relations, love him above the world, love him above all your outward contentments and enjoyments; yea love him above your very lives: for thus the Patriarchs, Ptophets, Apoſtles, Saints, Primitive Chriſtians and the Martyrs of old have loved our Lord Jeſus Chriſt with an over-topping love, *Rev* 12. 11. *They loved not their lives unto the death*, that is, they ſlighted, contemned, yea deſpiſed their lives, expoſing them to hazard and loſs, out of love to the Lamb, *who had waſhed them in his blood*. I have read of one *Kilian* a Dutch Scholmaſter, who being asked whether he did not love his wife and Children, anſwered, Were all the world

Act. 20. 24. *cap.* 21. 12, 13.
2 *Cor.* 1. 8, 9, 10. *cap.* 4. 11. *cap.* 11. 23.
Heb. 11. 36, 37, 38, 39.

world a lump of gold, and in my hands to dispose of, I would leave it at my enemies feet to live with them in a prison; but my Soul and my Saviour are dearer to me than all. If my father (saith *Jerom.*) should stand before me, and my mother hang upon, and my brethren should press about me, I would break through my brethren, throw down my father, and tread underfoot my mother, to cleave to Jesus Christ. Had I ten heads, said *Henry Voes*, they should all off for Christ. If every hair of my head (said *John Ardley* Martyr) were a man, they should all suffer for the Faith of Christ. Let fire, racks, pullies (said *Ignatius*) and all the torments of Hell come upon me, so I may win Christ. Love made *Hierom* to say, O my Saviour, didst thou die for love of me? a love more dolorous than death; but to me a death more lovely than love it self; I cannot live, love thee, and be longer from thee. *George Carpenter* being asked whether he did not love his wife and children, which stood weeping before him, answered, My wife and children; my wife and children are dearer to me than all *Bavaria*, yet for the love of Christ I know them not. That blessed Virgin in *Basil*, being condemned for Christianity to the fire, and having her estate and life offered her if she would worship Idols, cried out, Let money perish, and life vanish, Christ is better than all. Sufferings for Christ, are the Saints greatest glory; they are those things wherein they have most gloried: *Crudelitas vestra, gloria nostra, your cruelty is our glory*, saith *Tertullian*. It is reported of *Babylas*, that when he was to die for Christ, he desired this favour, that his Chains might be buried with him, as the ensigns of his honour. Thus you see with what a superlative love, with what an over-topping love, former Saints have loved our Lord Jesus; and can you Christians, who are cold and low in your love to Christ, read over these instances, and not blush? Certainly the more Christ hath suffered for us, the more dear Christ should be unto us; the more bitter his sufferings have been for us, the more sweet

Hieron. ad Heliodor. epist. 1.

Cer è non amant illi Christum, qui aliquid plusquam Christum amant, Aug. de resurr. *They do not love Christ, who love any thing more than Christ.*

The more Christ hath suffered for us, the dearer Christ should be unto us: the greater and the bitterer Christs sufferings have been for us, the greater and the sweeter should our love be to him.

ſweet his love ſhould be to us, and the more eminent ſhould be our love to him: O let a ſuffering Chriſt lie neareſt your hearts; let him be your Manna, your Tree of Life, your Morning-ſtar: 'tis better to part with all than with this Pearl of price. Chriſt is that golden pipe through which the golden oyl of ſalvation runs; and oh how ſhould this inflame our love to Chriſt! Oh that our hearts were more affected with the ſufferings of Chriſt! Who can tread upon theſe hot coals, and his heart not burn in love to Chriſt, and cry out with *Ignatius*, Chriſt my love is crucified? If a friend ſhould die for us, how would our hearts be affected with his kindneſs! and ſhall the God of Glory lay down his life for us, and ſhall we not be affected with his goodneſs? Shall *Saul* be affected with *David*'s kindneſs in ſparing his life, and ſhall not we be affected with Chriſt's kindneſs, who to ſave our life, loſt his own? O the infinite love of Chriſt, that he ſhould leave his Fathers boſom, and come down from heaven, that he might carry you up to heaven; that he that was a Son ſhould take upon him the form of a ſervant, that you of ſlaves ſhould be made Sons, of enemies ſhould be made friends, of heirs of wrath ſhould be made heirs of God and joynt-heirs with Chriſt; that to ſave us from everlaſting ruine, Chriſt ſhould ſtick at nothing, but be willing to be made fleſh, to lie in a manger, to be tempted, deſerted, perſecuted, and to die upon a Croſs! O what flames of love ſhould theſe things kindle in all our hearts to Chriſt! Love is compared to fire; in heaping love upon our enemy, we heap coals of fire upon his head: now the property of fire is to turn all it meets with into its own nature, fire maketh all things fire, the coal maketh burning coals; and is it not a wonder then, that Chriſt having heaped abundance of the fiery coals of his love upon our heads; we ſhould yet be but key-cold in our love to him. Ah what ſad metal are we made of, that Chriſt's fiery love cannot inflame our love to Chriſt! *Moſes* wondred why the Buſh conſumed not, when he ſee it all on fire; but if you pleaſe but

Can. 8. 7, 8.

Joh. 10. 17, 18.

1 *Sam.* 24. 16.

Joh. 1. 18.

Joh. 14. 1, 2, 3, 4.

Phil. 2. 5, 6, 7, 8.

Rom. 8. 17.

Rom. 12. 19, 20. *Prov.* 26. 21.

Exod. 3. 3.

but to look into your own hearts, you shall see a greater wonder; for you shall see that though you walk (like those three Children in the fiery furnace) even in the midst of Christ's fiery love, flaming round about you; yet there is but little, very little true smell of that sweet fire of love to be felt or found upon you, or in you: Oh when shall the sufferings of a dear and tender-hearted Saviour kindle such a flame of love in all our hearts, as shall still be a breaking forth in our lips and lives, in our words and ways, to the praise and glory of free Grace? O that the sufferings of a loving Jesus might at last make us all sick of love! O let him for ever lie betwixt our breasts, who hath left his Fathers bosom for a time, that he might be enbosom'd by us for ever. But

Dan. 3.

Cant. 2. 5.

Cant. 1. 13.

Thirdly, Then in the sufferings of Christ, as in a Gospel-glass, you may see the odious nature of Sin, and accordingly learn to hate it, arm against it, turn from it, and subdue it: Sin never appears so odious as when we behold it in the red Glass of Christ's sufferings. Can we look upon sin, as the occasion of all Christ's sufferings; can we look upon sin, as that which made Christ a curse, and that made him forsaken of his Father, and that made him live such a miserable life, and that brought him to die such a shameful, painful and cruel death, and our hearts not rise against it? Shall our sins be grievous unto Christ, and shall they not be odious unto us? shall he die for our sins, and shall not we die to our sins? did not he therefore suffer for sin, that we might cease from sin? did not he *bear our sins in his own body on the tree, that we being dead to sin, should live to righteousness?* If one should kill our father, would we hug and imbrace him as our father? no, we would be revenged on him: Sin hath killed our Saviour, and shall we not be reveng'd on it. Can a man look upon that Snake that hath stung his dearly beloved spouse to death, and preserve it alive, warm it at the fire, and hug it in his bosom, and not rather stab it with a thousand wounds? 'Tis sin that hath stung our dear Jesus to death, that has crucified

3.

Psal. 119. 104, 113, 128. *Rom.* 7. 15. *cap.* 12. 9.

1 *Pet.* 4. 1.

1 *Pet.* 2. 24.

fied our Lord, clouded his glory, and ſhed his precious blood, and oh how ſhould this ſtir up our indignation againſt it: ah how can a Chriſtian make much of thoſe ſins that killed his deared Lord! how can he cheriſh thoſe ſins that betrayed Chriſt, and apprehended Chriſt, and bound Chriſt, and condemned Chriſt, and ſcourged Chriſt, and that violently drew him to the Croſs and there murdered him! It was neither *Judas*, nor *Pilate*, nor the Jews, nor the Souldiers, that could have done our Lord Jeſus the leaſt hurt, had not our ſins, like ſo many Butchers and Hangmen, come in to their aſſiſtance. After *Julius Cæſar* was treacherouſly murthered in the Senate-houſe, *Antonius* brought forth his Coat, all bloody, cut and mangled, and laying it open to the view of the people, ſaid, Look, here is your Emperors coat, and as the bloody conſpirators have dealt by it, ſo have they dealt with *Cæſar*'s body; whereupon the people were all in an uproar, and nothing would ſatisfie them but the death of the murtherers, and they run to the houſes of the conſpirators, and burnt them down to the ground: But what was *Cæſar*'s coat, and *Cæſar*'s body, to the body of our dear Lord Jeſus, which was all bloody, rent and torn for our ſins? Ah, how ſhould this provoke us to be revenged on our ſins! how ſhould we for ever loath and abhorr them! how ſhould our fury be whetted againſt them! how ſhould we labour with all our might to be the death of thoſe ſins, that have been the death of ſo great a Lord, and will, if not prevented, be the death of our Souls to all eternity. To ſee God thruſt the ſword of his pure, infinite and incenſed wrath, through the very heart of his deareſt Son, notwithſtanding all his ſupplications, prayers, tears and ſtrong cries, is the higheſt diſcovery of the Lords hatred and indignation of ſin that ever was or will be: 'Tis true God diſcovered his great hatred againſt ſin, by turning *Adam* out of Paradiſe, and by caſting the Angels down to hell, by drowning the old world, and by raining hell out of heaven upon *Sodom* and *Gomorrah*, and by

Heb. 5. 7.

by the various and dreadful judgments that he has been a pouring forth upon the world in all ages: but all this hatred is but the picture of hatred, to that hatred which God manifested against sin in causing the whole curse to meet upon our crucified Lord, as all streams meet in the sea. 'Tis true, God discovers his hatred of sin, by those endless, easless and remedileſs torments that he inflicts upon Devils and damned spirits; but this is no hatred, to that hatred against sin, which God discovered when he opened all the flood-gates of his envenom'd wrath upon his Son, his own Son, his only Son, his Son that always pleased him, his Son that never offended him. Should you see a father that had but one son, and he such a son in whom he always delighted, and by whom he had never been provoked; a son that always made it his business, his work, his heaven to promote the honour and glory of his father, a son who was always most at ease, when most engaged in his fathers service; a son who counted it his meat and drink to do his father's will: now should you see the father of such a son, inflicting the most exquisite pains and punishments, tortures and torments, calamities and miseries upon this his dearest son, you would readily conclude, that certainly the sins, the offences that have put the father upon exercising such amazing, such matchless severity, fury and cruelty, upon his only Son, are infinitly hateful, odious and and abominable to him. Now if you please but to cast your eye upon the actings of God the Father towards Jesus Christ, you will find that he hath inflicted more torments and greater torments upon the Son of his dearest love, than all mortals ever have or could inflict upon their only sons, *Isai.* 53. 6. *The Lord hath laid upon him the iniquity of us all*, Heb. *Hath made the iniquities of us all to meet on him*, or to light or fall on him rather; God made all the penalties and sufferings, that were due to us, to fall upon Jesus Christ, as a man is wont to fall with all his might in a hostile manner upon his enemy; God himself inflicted upon dear Jesus, whatsoever

Isa. 53. 5, 6. *Prov.* 8. 30, 31. *Matth.* 3. *ult.*

Joh. 8. 49, 50.

Joh. 9. 4.

Joh. 4. 34.

Jer. 44. 4. *Zech.* 8. 17. The Rabbins, to scare their Scholars from sin used to tell them, that sin made God's head ache; but I may say, sin hath made Christs head ache and his heart ach too.

ſoever was requiſite to the ſatisfying of his Juſtice, to the obtaining of pardon, and to the ſaving of all his elect, *verſ.* 10. *It pleaſed the Lord to bruiſe him, he hath put him to grief:* all the devils in hell, nor all the men upon earth, could never have bruiſed or put to grief our Lord Jeſus; if it had not pleaſed the Lord to bruiſe him and put him to grief, he had never been bruiſed or put to grief: O how ſhould this work us to look upon ſin with indignation!

Suppoſe a man ſhould come to a Table, and there ſhould be a knife laid at his Trencher, and it ſhould be told him, this is the very knife that cut the throat of your child or father; if this perſon ſhould uſe this knife as any other knife, would not every one ſay, Surely this man had but very little love to his father or his child, who can uſe this bloody knife as any other knife: So when you meet with any temptation to ſin, O then ſay, This is the very knife that cut the throat of Jeſus Chriſt, that pierced his ſides, that was the cauſe of his ſufferings, and that made Chriſt to be a curſe, and accordingly let your hearts riſe againſt it: Ah, how well doth it become Chriſtians to look upon ſin, as that accurſed thing that made Chriſt a curſe, and accordingly to abhorr it! Oh with what deteſtation ſhould a man fling away ſuch a knife! and with the like deteſtation ſhould every Chriſtian fling away his ſins, as *Ephraim* did his Idols, *Get you hence, what have I any more to do with you?* Sin, thou haſt ſlain my Lord, thou haſt been the only cauſe of the death of my Saviour: Let us ſay as *David*, *Is not this the blood of the men that went in jeopardy of their lives?* ſo, is not this the ſin that poured out Chriſt's blood? oh how ſhould this enrage our hearts againſt ſin, becauſe it coſt the Captain of our Salvation, not the hazard, but the very loſs of his life! God ſhewed *Moſes* a tree wherewith he might make the bitter waters ſweet; but lo, here is a tree wherewith ye may make the ſweet waters of ſin to become bitter: Look upon the tree on which Chriſt was crucified, remember his Croſs, and the pains he ſuffered

Hoſea 14. 8. *Iſa.* 2. 20. *cap.* 30. 22.

2 *Sam.* 23. 17.

Heb. 2. 10.

Exod. 15. 25.

suffered thereon, and the seeming sweetness that is in sin will quickly vanish; when you are sollicited to sin, cast your eye upon Christ's Cross, remember his astonishing sufferings for sin, and it will soon grow distasteful to your souls: for how can that chuse but be hateful to us, if we seriously consider how hurtful it was to Jesus Christ? who can look upon the Cross of Christ, and excuse his sin, as *Adam* did, saying, *The woman which thou gavest me, she gave me of the tree, and I did eat?* who can look upon the Cross of Christ, and colour his sin, as *Judas* did, saying, *Hail Master?* who can look upon the Cross of Christ, and deny his sin, as *Gehazi* did, saying, *Thy servant went no whither?* who can look upon the Cross of Christ, and defend his sin, as *Jonah* did, saying, *I do well to be angry?* O sirs! where is that hatred of sin that use to be in the Saints of old? *David* could say, *I hate vain thoughts*, and *I hate every false way*; and *Paul* could say, *what I hate that do I.* 'Tis better (saith one) to be in hell with Christ, than to be in heaven with sin: O how odious was sin in the Saints eye! The primitive Christians chose rather to be cast to Lyons without, than to be left to lusts within, so great was their hatred of sin. I had rather (saith *Anselm*) go to hell pure from sin, than to heaven poluted with that guilt: I will rather (saith another) leap into a Bonfire, than wilfully to sin against God. Under the Law, if an Oxe gored a man that he died, the Oxe was to be killed: Sin hath gored and pierced our dear Lord Jesus, O let it die for it; O avenge your selves upon it, as *Sampson* did avenge himself upon the Philistines, for his two eyes. *Plutarch* reports of *Marcus Cato*, that he never declared his opinion in any matter in the Senate, but he would close it with this passage, *Methinks still* Carthage *should be destroyed*; so a Christian should never cast his eye upon the Cross of Christ, the sufferings of Christ, nor upon his sins, but his heart should say, Methinks pride should be destroyed, and unbelief should be destroyed, and hypocrisie should be destroyed, and earthly-mindedness should be destroyed, and self-love should be destroyed, and vain glory should be destroyed,

Gen. 3. 12.

Matth. 26. 49.

2 *Kings* 5. 25.

Jonah 4. 9.

Psal. 119, 104, 113, 128.

Rom. 7, 15.

Ad leonem magis quàm lemonem, saith *Tertullian*.

Exod. 21. 28.

Judg. 16. 28.

&c. The Jews would not have the pieces of ſilver, which *Judas* caſt down in the Temple, put in the Treaſury, becauſe they were the price of blood: Oh, lodg not any one ſin in the Treaſury of your hearts, for they are all the price of blood. But,

Mat. 27. 5, 6.

4. Fourthly, let the ſufferings of our Lord Jeſus raiſe in all our hearts, a high eſtimation of Chriſt; O let us prize a ſuffering Chriſt above all our duties, and above all our graces, and above all our privileges, and above all our outward contentments, and above all our ſpiritual enjoyments! a ſuffering Chriſt is a commodity of greater value than all the riches of the *Indies*, yea, than all the wealth of the whole world; *he is better than Rubies* (ſaith *Solomon, and all the things thou canſt deſire are not to be compared to him*: he is that Pearl of price, which the wiſe Merchant purchaſed with all that ever he had; no man can buy ſuch Gold too dear. *Joſeph* (a type of the Lord Jeſus) then a precious Jewel of the world, was far more precious, had the Iſhmaelitiſh Merchants known ſo much, than all the Balms and Myrrhs that they tranſported: and ſo is a ſuffering Chriſt, as all will grant, that really know him, and that have experienced the ſweet of union and communion with him. Chriſt went through heaven and hell, life and death, ſorrow and ſuffering, miſery and cruelty, and all to bring us to glory, and ſhall we not prize him? When, in a ſtorm, the Nobles of *Xerxes* were to lighten the ſhip, to preſerve their King's life, they did their obeyſance, and leaped into the Sea: but our Lord Jeſus Chriſt, to preſerve our lives, our ſouls, he leaps into a Sea of wrath. Oh, how ſhould this work us to ſet up Chriſt above all! what a deal ado has there been in the world, about *Alexander* the great, and *Conſtantine* the great, and *Pompey* the great, becauſe of their civil power and authority: but what was all their greatneſs and grandure, to that greatneſs and grandure, that God the father put upon our Lord Jeſus Chriſt, when he gave all power in heaven and in earth unto him, and ſet him down at his own right hand? Oh ſirs! will you value

Mat. 10. 37. *Luk.* 14. 26.

Prov. 8. 11.

Mat. 13. 46.

Gen. 37. 37.

Col. 1. 18.

Mat 28. 18. *Heb.* 1. 13. *Eph.* 1. 20.

value men according to their titles, and will you not highly value our Lord Jesus Christ, who has the most magnificent titles given him? he is called *King of Kings, and Lord of Lords.* It is observed by learned *Drusius*, that those Titles were usually given to the great Kings of *Persia*, than which, there was none assumed more to themselves, than they did: yet the holy Ghost attributes these great Titles to Christ, to let us know, that as God hath exalted Christ above all earthly powers, so we should magnifie him, and exalt him accordingly. *Paul*, casting his eye upon a suffering Christ, tells us, that he esteems of τὰ πάντα, *all things*, as nothing in comparison of Christ; All things, is the greatest account that can be cast up; for it includeth all prizes, all summs, it taketh in heaven, it taketh in the vast and huge Globe and Circle of the capacious world, and all excellencies within its bosom: all things, includes all Nations, All Angels, all Gold, all Jewels, all Honours, all delights, and every thing else besides: and yet the Apostle looks upon all these things but as σκύβαλα, *dung*, dog's dung (as some interpret the word) or dogs meat, course and contemptible, in comparison of dear Jesus. *Galeacius*, that noble Italian Marquess, was of the same mind and mettal with *Paul*; for when he was strongly tempted, and solicited with great summs of money, and preferments, to return to the Romish Church; he gave this heroick answer, Cursed be he that prefers all the wealth of the world, to one days communion with Christ. What if a man had large demains, stately buildings, and ten thousand rivers of Oyl; what if all the mountains of the world were Pearl, the mighty Rocks Rubies, and the whole Globe a shining Chrysolite; yet all this were not to be named in the same day, wherein there is mention made of a suffering Christ. Look, as one Ocean hath more waters than all the rivers in the world, and as one Sun hath more light than all the Luminaries in heaven; so one suffering Christ is more all to a poor soul, than if it had the all of the whole world a thousand times over and over. Oh sirs! if

Rev. 17. 14. *cap.* 19. 16.

Phil. 3. 8.

σκύβαλα, *quasi* κυσίβαλα, *micæ quæ canibus: vide à* Lapide, *vide* Bezam; the original word notes the filth that comes out of the entrails of beasts or offall, cast to dogs.

if you caſt but your eye upon a ſuffering Chriſt, a crucified Jeſus; there you ſhall find righteouſneſs in him to cover all your ſins, and plenty enough in him to ſupply all your wants, and grace enough in him to ſubdue all your luſts, and wiſdom enough in him to reſolve all your doubts, and power enough in him to vanquiſh all your enemies, and vertue enough in him to heal all your diſeaſes, and fulneſs enough in him, both to ſatisfie you and ſave you, and that to the utmoſt. All the good things that can be reckoned up here below, have only a finite and limited benignity: ſome can cloath, but cannot feed; others can nouriſh, but they cannot heal; others can enrich, but they cannot ſecure; others can adorn, but cannot advance; all do ſerve, but none do ſatisfie; they are like a beggars coat, made up of many pieces; not all enough, either to beautifie, defend, or ſatisfie: but there is enough in a ſuffering Chriſt, to fill us and ſatisfie us to the full; Chriſt has the greateſt worth and wealth in him. Look, as the worth and value of many pieces of Silver, is to be found in one piece of Gold; ſo all the petty excellencies that are ſcattered abroad in the creatures, are to be found in a bleeding dying Chriſt; yea, all the whole volume of perfections, which is ſpread through heaven and earth, is epitomized in him that ſuffered on the Croſs, *nec Chriſtus, nec cœlum patitur hyperbolen, a man cannot hyperbolize in ſpeaking of Chriſt and heaven*; but muſt entreat his hearers, as *Tully* doth his readers, concerning the worth of *L. Craſſus*; *(ut majus quiddam de iis quam quæ ſcripta ſunt ſuſpicarentur, 3. De oratore) that they would conceive much more than he was able to expreſs*: certainly, it is as eaſie to compaſs the heavens with a ſpan, and contein the ſea in a nut-ſhell, as to relate fully, a ſuffering, Chriſt's excellencies, or heaven's happineſs. O ſirs! there is in a crucified Jeſus, ſomething proportionable to all the ſtraits, wants, neceſſities, and deſires of his poor people. He is bread to nouriſh them, and a garment to cover and adorn them, a Phyſician to heal them, a Counſeller to adviſe them, a Captain to defend them, a Prince to

Heb. 7. 25.
I have read of a Roman ſervant, who knowing his maſter was ſought for by officers, to be put to death; he put himſelf into his maſter's cloaths that he might be taken for him; and ſo he was, and was put to death for him: whereupon his maſter, in memory of his thankfulneſs to him, and honour of him, erected a brazen Statue: but what a ſtatue of Gold ſhould we ſet up in our hearts to the eternal honour & exaltation of that Jeſus, who not in our cloaths, but in our very nature, hath laid down his life for us!

John. 6. 5, 6, 37.
Rev. 13. 14.
Mat. 9. 12.
Iſa 9. 6.
Heb. 2. 10.
Act. 5. 31.

to rule, a Prophet to teach, and a Priest to make attonement for them; an Husband to protect, a Father to provide, a Brother to relieve, a Foundation to support, a Root to quicken, a Head to guide, a Treasure to enrich, a Sun to enlighten, and a Fountain to cleanse. Now what can any Christian desire more, to satisfie him and save him, to make him holy and happy in both Worlds? Shall the Romans and other Nations highly value those that have but ventur'd to lay down their lives for their Countrey, and shall not we highly value the Lord Jesus Christ, who hath actually laid down his life for his sheep? I have read of one, who walking in the fields by himself, of a sudden, fell into loud cries and weeping; and being asked (by one that passed by, and over-heard him) the cause of his lamentation; I weep (saith he) to think that the Lord Jesus Christ should do so much for us men; and yet, not one man of a thousand so much as mind him, or think of him. Oh what a bitter Lamentation have we cause to take up, that the Lord Jesus Christ has suffered so many great and grievous things for poor sinners; and that there are so few that sincerely love him, or that highly value him; most men preferring their lusts, or else the Toys and Trifles of this world above him. But,

Act. 7. 37, 38. *Heb.* 2. 17, 18. *cap.* 4. 15, 16. 2 *Cor.* 11. 2. *Isa.* 9. 6, 7. *John.* 20. 17. *Isa.* 28. 16. *Rev.* 22. 16. *Eph.* 1. 22, 23.

John 10. 11, 15, 17.

5.

Fifthly, let the sufferings of our Lord Jesus Christ work us all into a gracious willingness to embrace sufferings for his sake; and chearfully and resolutely to take up his Cross, and follow him: did Christ suffer, who knew no sin? and shall we think it strange to suffer, who know nothing but sin? shall he lie sweltering under his father's wrath, and shall we cry out of men's anger? was he crowned with thorns, and must we be crowned with rose-buds? was his whole life, from the cradle to the cross, made up of nothing but sorrows and sufferings? and must our lives, from the cradle to the grave, be filled up with nothing but pleasures and delights? was he despised, and must we be admired? was he debased, and must we be exalted? was he poor, and must we be rich? was he low, and must we be high? did he drink of a bitter cup, a bloody

Mat. 16. 24.

Godfrey of Bullen first King of *Jerusalem*, refused to be crowned with a Crown of Gold; saying, that it became not a Christian to wear a Crown of Gold, where Christ, for our salvation, had worn a Crown of thorns.

bloody cup; and will no cups ſerve our turns, but cups of conſolation? Let us not think any thing too much to do for Chriſt, nor any thing too great to ſuffer for Chriſt, nor any thing too dear to part with for ſuch a Chriſt, ſuch a Saviour, that thought nothing too much to do, or too grievous to ſuffer, that ſo he might accompliſh the work of our Redemption. He left heaven for us, and ſhall not we let go this world for him? he left his father's boſom for us, and ſhall not we leave the boſoms of our deareſt Relations for him? he underwent all ſorts of ſufferings for us, let us as readily encounter with all ſorts of ſufferings for him: *Paul* was ſo inur'd to ſufferings for Chriſt, that he could rejoice in his ſufferings, he gloried moſt in his chains, and he looked upon his ſcars, buffetings, ſcourgings, ſtonings for Chriſt, as his greateſt triumphs. And how ambitious were the primitive Chriſtians of Martyrdom in the cauſe of Chriſt: and of late, in the times of the Marian Perſecution, how many hundreds chearfully and willingly laid down their lives; mounting, *Eliah*-like to heaven in fiery charriots. And, oh, how will Chriſt own and honour ſuch Chriſtians at laſt, as have not ſet on others, but expoſed themſelves to hazards, loſſes and ſufferings for his ſake! as thoſe brave ſouls, who loved not their lives unto the death; that is, the deſpiſed their lives in compariſon of Chriſt; they expoſed their bodies to horrible and painful deaths, their temporal eſtates to the ſpoyl, and their perſons to all manner of ſhame and contempt for the cauſe of Chriſt: in the days of that bloody perſecutor *Diocleſian*, the Chriſtians ſhewed as glorious power in the faith of Martyrdom, as in the faith of Miracles, the valour of the patients, and the ſavageneſs of the perſecutors, ſtriving together; till, both exceeding nature and belief, bred wonder and aſtoniſhment in beholders and readers. In all Ages and Generations, they that have been born after the fleſh, have perſecuted them that have been born after the ſpirit; and the ſeed of the ſerpent, have been ſtill a multiplying of troubles upon the ſeed of the woman. Would any man take

John 1. 18.

Pſal. 45. 10, 11. *Mat.* 10. 37.

2 *Cor.* 12. 10.

2 *Cor.* 11. 23, to verſe 28.

Rev. 3. 21.

Rev. 12. 11.

Heb. 11, 33, to 39. *cap.* 10. 34.

certatim gloriosa in certamine ruebatur, &c. Sulpitius.

Gal. 4. 29.

take the Churches picture (saith *Luther*) then let him paint a poor silly maid, sitting in a wilderness, compassed about with hungry Lyons, Wolves, Bores and Bears, and with all manner of other cruel hurtful beasts; and in the midst of a great many furious men, assaulting her every moment and minute: and why should we wonder at this, when we consider, that the whole life of Christ was filled up with all sorts and kinds of sufferings? Oh, where is that brave spirit, that has been upon the saints of old? Blessed *Bradford* looked upon his sufferings for Christ, as an evidence to him, that he was in the right way: It is better for me to be a Martyr than a Monarch, said *Ignatius*, when he was to suffer. Happy is that soul, and to be equalled with Angels, who is willing to suffer, if it were possible, as great things for Christ, as Christ hath suffered for it, saith *Jerom:* sufferings are the ensigns of heavenly nobility, saith *Calvin*: *Modestus*, Lieutenant to *Julian* the Emperour, said to *Julian*, while they suffer they deride us (saith he) and the torments are more fearful to them that stand by, than to the tormented: *Luther* reports of *Vincentius*, that he laughed at those that slew him; saying, that to Christians, tortures and death were but sports, and he gloried when he went upon hot burning coals, as if he trod upon roses: 'twas a notable saying of a French Martyr, when the rope was about his fellow, give me that golden chain, and dub me a Knight of that noble Order: *Paul* rattled his chain, which he bore for the Gospel; and was as proud of it, as a woman of her ornaments, saith *Chrysostom*: do your worst, do your worst, said *Justin Martyr* (to his persecutors) but this I will tell you, that you may put all that you are like to gain by the bargain into your eye, and weep it out again: *Basil* will tell you, that the most cruel Martyrdom is but a trick to escape death, to pass from life to life (as he speaks) for it can be but a days journey between the Cross and Paradise: Their names that are written in red letters of blood in the Churches Calender, are written in golden letters in Christ's Register, in the book of life,

If one man did suffer all the sorrows of all the Saints in the world, yet they are not worth one hours glory in heaven; *Chrysostom.*

ſaith *Prudentius*: Though the Croſs be bitter, yet it is but ſhort; a little ſtorm, as one ſaid of *Julian*'s Perſecution, and an eternal calm follows: Methinks, ſaid one, I tread upon Pearls, when he trod upon hot burning coals; and I feel no more pain, than if I lay in a bed of Down, and yet he lay in flames of fire: I am heartily angry (ſaith *Luther*) with thoſe that ſpeak of my ſufferings; which, if compared to that which Chriſt ſuffered for me, are not once to be mentioned in the ſame day: *Paul* greatly rejoyced in his ſufferings for Chriſt; and therefore, oftentimes ſings it out, *I Paul a priſoner* (as you may ſee by the Scriptures in the margent) not I *Paul* an Apoſtle, nor I *Paul* wrap'd up in the third heaven; Chriſt ſhewed his love to him, in wraping him up in the third heaven; and he ſhews his love to Chriſt, in ſuffering for him: During the cruel Perſecutions of the heathen Emperours, the Chriſtian Faith was ſpread through all places of the Empire, becauſe the oftener they were mowed down (ſaith *Tertullian*) the more they grew: I am in priſon till I am in priſon, ſaid one of the Martyrs: I am the unmeeteſt man for this high office of ſuffering for Chriſt, that ever was appointed to it, ſaid bleſſed *Sanders*: *Auſtin* obſerved, that though there were many thouſand Chriſtians put to death for profeſſing Chriſt, yet they were never the fewer for being ſlain: *Cyprian*, ſpeaking of the Chriſtians and Martyrs in his time, ſaid, *occidi poterant, ſed vinci non poterant, they may kill them, but they cannot overcome them:* The more we are cut down by the ſword of perſecution, the more we encreaſe, ſaith *Tertullian*: *Euſebius* tells us of one that writ to his friend from a ſtinking Dungeon, and dates his letter from my delicate Orchard: Burn my foot if you will (ſaid that noble Martyr in *Baſil*) that it may dance everlaſtingly with the bleſſed Angels in Heaven: The young child in *Joſephus*; who, when his fleſh was pulled in peices with pincers, by the command of *Antiochus*, ſaid with a ſmiling countenance; Tyrant, thou loſeſt time, where are thoſe ſmarting pains, with which thou threatneſt me? make me to ſhrink and cry out

See *Act.* 23. 17. *Eph.* 3. 1. *cap.* 4. 1. 2 *Tim.* 1. 8. *Philem.* 1. 9. 2 *Cor.* 11. 23. *Rom.* 16. 7. *Col.* 4. 10. *Philem.* 23.

Lold. Iá corda computeth 44 ſeveral kinds of torment, wherewith the primitive Chriſtians were tryed *Adv. Sacer. cap.* 128.

out if thou canst: And *Bainam*, an English Martyr, when the fire was flaming about him, said, you Papists talk of miracles, behold here a miracle, I feel no more pain than if I were in a bed of Down; it is as sweet to me as a bed of roses: *Lawrence*, when his body was roasted upon a burning Gridiron, cryed out, this side is roasted enough, turn the other side: *Marcus* of *Arethusa*, when his body was cut and mangled, and anointed with honey, and hung up aloft in a basket, to be stung to death by wasps and bees; looked down, saying, I am advanced, despising you that are below: *Henry Voes* kissed the stake: *Hawks* clapped his hands in the flames when they were half consumed: *John Noys* blessed God that ever he was born to see that day: and Bishop *Ridley* called his execution day his wedding day. Thus you see a cloud of witnesses to raise and inflame your hearts into a free, ready, willing, chearful, and resolute suffering for that Jesus, who has sufferd so much for you. Oh Sirs, when we see all sorts and sexes of Christians, divinely to defie and scorn their torments and tormentors, when we see them conquering in the midst of hideous sufferings, when we hear them expressing their greatest joy in the midst of their greatest sufferings; we cannot but conclude that there was something more than ordinary, that did thus raise, cheer and encourage their spirits in their sufferings; and doubtless this was it, the recompence of reward on the one hand, and the matchless sufferings of Jesus Christ for them on the other hand. The cordial wherewith *Peter* is said (by *Clements*) to comfort his wife when he saw her led to Martyrdom, was this, Remember the Lord; whose disciples if we be, we must not think to speed better than our master.

Heb. 11. 24, 25, 26. *cap.* 12. 2.

It is said of *Antiochus*, that being to fight with *Judas*, Captain of the host of the Jews; he shewed unto his Elephants, the blood of the Grapes and Mulberries, to provoke them the better to fight: so the holy Ghost hath set before us the wounds, the blood, the sufferings, the dying, of our dear Lord Jesus, to encourage us to suffer with

1 *Machab. cap.* 6. *v.* 3, 4.

all readineſs and reſoluteneſs, whatſoever calamities or miſeries may attend us for Chriſt's ſake, or the Goſpel's ſake. Ah, what a ſhame would it be, if we ſhould not be always ready to ſuffer any thing for his ſake, who hath ſuffered ſo much for our ſins, as is beyond all conception, all expreſſion. Never was *Jacob* more gracious and acceptable to his father *Iſaac*, than when he ſtood before him, cloathed in the garments of his rough brother *Eſau*: then, the father ſmelling the ſavour of the elder brothers garments; ſaid, *Behold, the ſmell of my ſon, is as the ſmell of a field which the Lord hath bleſſed.* And never are we more gracious and acceptable to our heavenly father, than when we ſtand before him, cloathed in the rough garments of Chriſt's afflictions and ſufferings. Oh Chriſtians, all your ſufferings for Chriſt, they are but inlets to your glorious reigning with Chriſt. *Juſtin Martyr* ſaith, that when the Romans did immortalize their Emperours, as they called it, they brought one to ſwear, that he ſee him go to Heaven out of the fire: but we may ſee by an eye of faith the bleſſed ſouls of Martyrs, fly to heaven like *Elias* in his fiery charriot, or like the Angel that appeared to *Manoah* in the flames. By the conſent of the School-men, all Martyrs ſhall appear in the Church triumphant, bearing the ſigns of their Chriſtian wounds about them, as ſo many ſpeaking teſtimonies of their holy courage; that what here they endured in the behalf of their Saviour, may be there an addition to their glory. But,

Gen. 27. 27.

6. Sixthly, hath Jeſus Chriſt ſuffered ſuch great and grievous things for you? Oh then, in all your fears, doubts and conflicts with enemies, within or without, fly to the ſufferings of Chriſt, as your City of refuge. Did Chriſt endure a moſt ignominious death for thee, did he take on him thy ſinful perſon, and bare thy ſin, and death, and croſs; and was made a ſacrifice and curſe for thee? Oh then, in all thy inward and outward diſtreſſes, ſhelter thy ſelf under the wings of a ſuffering Chriſt. I have read of *Nero*, that he had a ſhirt made of a Salamander's

Pſal. 90. 1. *Pſal.* 91. 1, 4, 9.

ſkin,

skin, so that if he went through the fire in it, it would keep him from burning: Oh sirs, a suffering Christ is this Salamander's skin, that will keep the Saints from burning in the midst of burning, from suffering in the midst of sufferings, from drowning in the midst of drowning. In all the storms, that beat upon your inward or your outward man, eye the sufferings of Christ, lean upon the sufferings of Christ, plead the sufferings of Christ, and triumph in the sufferings of Christ. It is storied of a Martyr; that writing to his wife, where she might find him when he was fled from home; oh my dear (said he) if thou desirest to see me, seek me in the side of Christ, in the cleft of the rock, in the hollow of his wounds; for there I have made my nest, there will I dwell, there shalt thou find me, and no where else but there. In every temptation let us look up to a crucified Christ, who is fitted and qualified to succour tempted souls: oh my soul, when ever thou art assaulted, let the wounds of Christ be thy City of refuge, whither thou maist fly and live. Let us learn in every tentation which presseth us (whether it be sin, or death, or curse, or any other evil) to translate it from our selves to Christ; and all the good in Christ, let us learn to translate it from Christ, to our selves. Look, as the Burgess of a Town or Corporation, sitting in the Parliament house, beareth the persons of that whole Town or place; and whathe saith, the whole Town saith; and what is done to him, is done to the whole Town: even so, Christ upon the cross, stood in our place, and bare our sins; and whatsoever he suffered, we suffered; and when he died, all the faithful died with him, and in him. I have read of a gracious woman; who, being by Satan strongly tempted, replyed; Satan, if thou hast any thing to say to me, say it to my Christ, say it to my surety, who has undertaken all for me, who hath paid all my debts, and satisfied Divine Justice, and set all reckonings even between God and my soul. Do your sins terrifie you? oh then, look up to a crucified Saviour, who bare your sins in his own body on the Tree. When

Dan. 3. 24. 29. *Isa.* 43. 2.

Zach. 13. 16. *Cant.* 8. 5. 2 *Cor.* 2. 14. *Eph.* 6. 14.

Surius *in vita sancti* Elzearii.

Heb. 2. 17, 18. *cap.* 4. 15, 16.

Isa. 53. 4, 5, 6.

1 *Pet.* 2. 24.

The ſtrongeſt Antidote againſt ſin, is to look upon ſin in the red glaſs of Chriſt's blood, *Auſtin.*

When ſin ſtares you in the face, oh then, turn your face to a dying Jeſus, and behold him with a ſpear in his ſide, with thorns in his head, with nails in his feet, and a pardon in his hands. Haſt thou wounded thy conſcience by any great fall or falls? O then, remember that there is nothing in heaven or earth more efficacious to cure the wounds of conſcience. than a freqnent and ſerious meditation on the wounds of Chriſt. Doth death, that rides upon the pale horſe, look gaſhly and deadly upon thee? oh, then remember that Chriſt died for you; and that, by his death, he hath ſwallowed up death in victory: Oh, remember that a crucified Chriſt hath ſtripped death of his ſting, and diſarmed it of all its deſtroying power: death may buzz about our ears, but it can never ſting our ſouls. Look, as a crucified Chriſt hath taken away the guilt of ſin, though he hath not taken away ſin it ſelf; ſo he hath taken away the ſting of death, though he hath not taken away death it ſelf: He ſpake excellently that ſaid, that is not death, but life, which joyns the dying man to Chriſt; and that is not life, but death, that ſeparates the living man from Chriſt: *Auſtin* longed to die, that he might ſee that head, that was crowned with thorns: Did Chriſt die for me (ſaith one) that I might live with him, I will not therefore, deſire to live long from him; all men go willingly to ſee him whom they love; and ſhall I be unwilling to die, that I may ſee him whom my ſoul loves? *Bernard* would have us, never to let go out of our minds the thoughts of a crucified Chriſt; let theſe, ſays he, be meat and drink unto you, let them be your ſweetneſs and conſolation, your honey, and your deſire, your reading, and your meditation, your contemplation, your life, death, and reſurrection: certainly, he that ſhall live up to this counſel, will look upon the King of terrors, as the King of deſires. Are you apt to tremble when you eye the curſe threatned in the Law? Oh then, look up to a crucified Chriſt, and remember that *he hath redeemed you from the curſe of the Law, being made a curſe for you:* doth the wrath of God amaze you? Oh, then look up

Bern. Ser. 61. in cant.

Rev. 6. 8. Rom. 5. 6, 8.

1 Cor. 15. 55, 56, 57.

Ambroſius in 1 Tim. 5. 6. Death will blow the bud of Grace into the flower of Glory.

Gal. 3. 13.

up to a crucified Christ, and remember that Christ hath trod the winepress of his father's wrath alone, that he might deliver you from wrath to come: Is the face of God clouded, doth he that should comfort you stand afar off? oh, then look up to a crucified Christ, and remember that he was forsaken for a time, that you might not be forsaken for ever: are you sometimes afraid of condemnation? oh, then look upon a crucified Christ, who was condemned, that you might be justified: *who shall lay any thing to the charge of God's Elect? it is God that justifieth, who is he that condemneth? it is Christ that died*: ah Christians, that you would, at last, under all your temptations, afflictions, fears, doubts, conflicts, and disputes, be perswaded to keep a fixed eye upon crucified Jesus; and remember that all he did, for you, and that all he suffered he suffered, for you; and this will be a strong cordial to keep you from fainting under all your inward and outward distresses, according to that saying of one of the Ancients, I may be troubled, but I shall not be overwhelmed, because I remember the print of the nails, and of the spear, in the hands and side of Jesus Christ. Oh, that Christians would labour under all their soul-troubles to keep a fixed eye upon a bleeding Christ; for there is nothing that will ease them, quiet them, settle them, and satisfie them, like this: Many, may I not say, most Christians are more apt to eye their sins, their sorrows, their prayers, their tears, their resolves, their complaints, than they are to eye a suffering Christ? and from hence springs their greatest woes, wounds, miseries, and dejection of spirit: oh, that a crucified Christ might be for ever in your eye, and always upon your hearts. But,

Isa. 63. 3. 1 *Thes.* 1. *ult.*

Lamen. 1. 16.

Rom. 8. 33, 34.

Turbabor sed non perturbabor quia vulnerum Christi recordabor, Aug.

Seventhly and Lastly, Hath Jesus Christ suffered such great and grievous things? then this truth looks sadly and sowrely upon the Papists: in this red Glass of Christs blood, you may see how vain and wicked, how ridiculous and superstitious the devices of the Papists are, who for pacifying of Gods wrath, and for the allaying of his anger

7.

Surely that Religion that loves to lap blood, and that is propagated and maintained by blood, and that prefers their own inventions and abominations before the blood and sufferings of Christ; that Religion is not of God: but such is the Romish Religion; *Ergo*, their Religion is not of God.

anger, and for satisfying his justice, and for the obtaining of pardon, *&c.* have appointed Penances and Pilgrimages, and Self-scourgings, and Soul-masses, and Purgatory, and several other such like abominations (which the Scripture no where commands, but every where forbids:) which inventions and abominations of theirs tend only to derogate from the dignity and sufficiency of Christ's sufferings, and to reflect dishonour and disgrace upon that full and perfect price that Christ hath paid for our Ransom, and to set up other Saviours, in the room of our blessed Redeemer: certainly all Popish pardons, penances, pilgrimages, masses, whippings, scourgings, *&c.* they unavoidably fall before the sufferings of our Lord Jesus Christ, as *Dagon* fell before the Ark, *Goliah* before *David*, *Haman* before *Mordecai*, and as the darkness falls before the morning-light: and as for their Purgatory, they do not know certainly where it is, nor how long it will last, nor what sort of fire is there; neither can they shew us how corporeal fire should work upon the Souls in Purgatory, they being spiritual and incorporeal: they cannot tell us whether the pains of Purgatory be at all times alike, neither can they tell us whether the good or evil Angels are the tormenters of the Souls in Purgatory: and as for the whipping, scalding, freezing of Souls in Purgatory, they are but old wives fables, and the brain-sick fansies of some deceitful persons to cheat poor ignorant people of their money, under a blind pretence of praying their souls out of Purgatory. Christ offered himself once for all, but the Romish Priests offer him up daily in the Mass, an unbloody sacrifice; and so they do what lies in them to tread underfoot the blood of God, the blood of the Covenant: to be short; Popery in effect is nothing else but an under-hand close witness-bearing against Christ in all his offices, and against all that he hath done and suffered for the Redemption and Salvation of sinners, as might be made abundantly evident, but that I may not now lanch out into that Ocean; I only give this brief touch by the way, that I might

Heb. 10. 10.

Act. 20. 28. *Heb.* 10. 29.

migh raiſe up in all your hearts a greater deteſtation of Popery, in this day wherein many are ſo warm for it, as if it were there only *Diana*. And let thus much ſuffice, concerning the ſufferings of our Lord Jeſus Chriſt and the improvement that we ſhould make of them.

Thus you may clearly ſee, by what I have ſaid concerning the Active and Paſſive Obedience of our Lord Jeſus Chriſt, that whatſoever we are bound to do or ſuffer by the Law of God, all that did Chriſt do and ſuffer for us, as being our Surety and Mediator. Now the Law of God hath a double challenge or demand upon us; one is of active obedience, in fulfilling what it requires; the other is of paſſive Obedience, in ſuffering that puniſhment which is due to us for the tranſgreſſion of it, in doing what it forbids: for as we were created by God, we did owe unto him all obedience which he required; and as we ſinned againſt God, we did owe unto him a ſuffering of all that puniſhment which he threatned; and we being fallen by tranſgreſſion, can neither pay the one debt, nor yet the other: of our ſelves we can do nothing that the Law requires; neither can we ſo ſuffer, as to ſatisfie God in his Juſtice wronged by us, or to recover our ſelves into life and favour again: And therefore Jeſus Chriſt (who was God-man) did become our Surety, and ſtood in our ſtead or room, and he did perform what we ſhould but could not perform, and he did bear our ſins and our ſorrows, he did ſuffer and bear for us. what we our ſelves ſhould have born and ſuffered, whereby he did fully ſatisfie the Juſtice of God, and made our peace, and purchaſed pardon and life for us: Chriſt did fully anſwer to all the demands of the Law, he did come up to perfect and univerſal conformity to it; he did whatever the Law enjoyns, and he ſuffered whatever the Law threatens; Chriſt by his active and paſſive obedience, hath fulfilled the Law moſt exactly and completely; As he was perfectly holy, he did what the Law commanded; and as he was made a curſe, he underwent what the Law threatned, and all this he did and ſuffered

A Chriſtians plea from the paſſive obedience of Chriſt.
God did inſiſt on it, that our ſurety ſhould pay down the whole debt at once, and accordingly he did.
Heb. 10. 10, 12.

Gal. 3. 13.

ed in our ſteads, and as our Surety; what ever Chriſt did as our Surety, he made it good to the full: ſo that neither the righteous God, nor yet the righteous Law, could ever tax him with the leaſt defect. And this muſt be our great Plea, our choice, our ſweet, our ſafe, our comfortable, our acceptable Plea, both in the day of our particular accounts when we die, and in the great day of our account, when a crucified Saviour ſhall judge the World. Although ſin, as an act, be tranſient, yet in the guilt of it, it lies in the Lord's high Court of Juſtice, filed upon record againſt the ſinner, and calling aloud for deſerved puniſhment, ſaying, Man hath ſinned and man muſt ſuffer for ſin: but now Chriſt hath ſuffered, that plea is taken off. Lo here, ſaith the Lord the ſame Nature that ſinned, ſuffereth; mine own Son, being made fleſh, hath ſuffered death for ſin in the fleſh; the thing is done, the Law is ſatisfied, and ſo non-ſuits the action, and caſts it out of the Court, as unjuſt. Thus whereas ſin would have condemned us, Chriſt hath condemned ſin; he hath weakned, yea nullified and taken away ſin, in the guilt and condemning power of it, by that abundant ſatisfaction that he hath given to the Juſtice of God by his active and paſſive Obedience: ſo that *there is no condemnation to them that are in Chriſt Jeſus*; for the blood of the Mediator out-cries the clamour of ſin: and this muſt be a Chriſtians joy, and triumph, and plea in the great day of our Lord Jeſus. As Chriſt was made ſin for us, ſo the Lord doth impute the ſufferings of Chriſt to us, that is, he accepts of them on our behalf, and puts them upon our account: As if the Lord ſhould ſay unto every particular believer, My Son was thy Surety, and ſtood in thy ſtead, and ſuffered, and ſatisfied, and took away thy ſins by his blood, and that for thee: in his blood I find a ranſom for thy ſoul; I do acknowledge my ſelf ſatisfied for thee, and ſatisfied towards thee, and thou art delivered and diſcharged: I forgive thee thy ſins, and am reconciled unto thee, and will ſave thee and glorifie thee for my Sons ſake; in his blood thou haſt

Rom. 8. 1, 3.

2 Cor. 5. 21.

hast Redemption, the forgiveneſs of thy ſins. As when a Surety ſatisfies the Creditor for a debt, this is accounted to the Debtor, and reckoned as a diſcharge to him in particular; I am paid and you are diſcharged, ſaith the Creditour: ſo it is in this caſe; I am paid, ſaith God, and you are diſcharged, and I have no more to ſay to you but this, *Enter into the joy of your Lord*, Matth. 25. 21.

Simile.

5.

Eccleſ. 11. 9. *cap.* 12. 14. *Mat.* 12. 14. *cap.* 18 23. *Luk.* 16. 3. *Rom.* 14. 10. 2 *Cor.* 5. 10. *Heb.* 9. 27, *cap.* 13. 17. 1 *Pet.* 4 5.

The Fifth Plea that you are to make in order to the Ten Scriptures in the Margin, that reſpects the account that you are to give up in the great day of the Lord, is drawn from the imputed Righteouſneſs of Chriſt to us; the Juſtification of a Sinner in the ſight of God upon the account of Chriſt's Righteouſneſs imputed to him, whereby the guilt of ſin is removed, and the perſon of the Sinner is accepted as righteous with the God of Heaven, is that which I ſhall open to you diſtinctly in theſe following Branches.

1.

Firſt, That the Grace of Juſtification in the ſight of God is made up of Two parts: 1. There is Forgiveneſs of the offences committed againſt the Lord: 2. Acceptation of the perſon offending, pronouncing him a righteous perſon, and receiving him into favour again, as if he had never offended: This is moſt clear and evident in the bleſſed Scriptures.

1.

Firſt, there is an Act of abſolution and acquittal from the guilt of ſin, and freedom from the condemnation deſerved by ſin; the deſert of ſin is an inſeparable accident or concomitant of it, that can never be removed: it may be truly ſaid of the ſins of a juſtified perſon, that they deſerve everlaſting deſtruction; but Juſtification is the freeing of a ſinner from the guilt of his iniquity, whereby he was actually bound over to condemnation: as ſoon as any man doth ſin there is a guilt upon him, by which he is bound over to the wrath and curſe of God, and this guilt or obligation is inſeparable from ſin, the ſin doth deſerve no leſs than everlaſting damnation. Now

Rom. 8. 1. κατάκριμα, 'tis a forenſick word relating to what is in uſe amongſt men in their Courts of Judicature to condemn. 'Tis the ſentence of a Judg decreeing a mulct or penalty to be inflicted upon the guilty perſon.

forgiveneſs of ſin, hath a peculiar reſpect to the guilt of ſin, and removal of that: when the Lord forgives a man, he doth diſcharge him of that obligation, by which he was bound over to wrath and condemnation; *Rom.* 8. 1. *There is no condemnation to them that are in Chriſt Jeſus.* verſ. 33. *Who ſhall lay any thing to the charge of God's Elect? it is God that juſtifieth:* verſ. 34. *who is he that condemneth? it is Chriſt that died.* Beloved, the Lord is a holy and juſt God; and he reveils his wrath from heaven, againſt all unrighteouſneſs; and there is a curſe threatned to every tranſgreſſion of the Law; and when any man ſinneth, he is obnoxious unto the curſe, and God may inflict the ſame upon him: but when God forgives ſins, he therein doth interpoſe (as it were) between the ſin and the curſe; and between the obligation and the condemnation. When the ſinner ſins, God might ſay unto him; ſinner, by your ſinning, you are now fallen into my hands of Juſtice; and for your ſins, I may, according to my righteous Law, condemn and curſe you for ever: but ſuch is my free, my rich, my ſovereign grace; that for Chriſt's ſake, I will ſpare you, and pardon you; and that curſe and condemnation which you have deſerved, ſhall never fall upon you. Oh! my bowels, my bowels, are yearning towards you; and therefore I will have mercy, mercy upon you, and will deliver your ſouls from going down into the pit: when the poor ſinner is indicted and arraigned at God's bar, and proceſs is made againſt him, and he found guilty of the violation of God's holy Law, and accordingly judged guilty by God, and adjudged to everlaſting death: then mercy ſteps in and pleads, I have found a Ranſom; the ſinner ſhall not die, but live. When the Law ſaith, ah ſinner, ſinner, thus and thus haſt thou tranſgreſſed, all ſorts of duties thou haſt omitted, and all ſorts of ſins thou haſt committed, and all ſorts of mercies thou haſt abuſed, and all ſorts of means thou haſt neglected, and all ſorts of offers thou haſt ſlighted: then God ſteps in, and ſaith, ah ſinner, ſinner, what doſt thou ſay? what canſt thou ſay to this heavy charge, is it true or falſe? wilt

Rom. 1. 18. *Gal.* 3. 10. *Rom.* 1. 32. *Rom.* 6. 23.

Jer. 31. 20.

Job 33. 18, 24, 28, 30.

Job. 33. 24.

wilt thou grant it or deny it? what defence or plea canst thou make for thy self? Alas, the poor sinner is speechless (*Mat.* 22.12. ἐφιμώθη, he was muzzled or haltered up, that is, he held his peace as though he had a bridle or a halter in his mouth; this is the import of the Greek word here used) he hath not one word to say for himself; he can neither deny, nor excuse, or extenuate what is charged upon him: why now, saith God, I must and do pronounce thee to be guilty; and as I am a just and righteous God, I cannot but adjudg thee to die eternally: but such is the riches of my mercy, that I will freely justifie thee, through the righteousnes of my son; I will forgive thy sins, and discharge thee of that obligation, by which thou wast bound over to wrath, and curse, and condemnation; so that the justified person may triumphingly say, *who is he that condemneth*; He may read over the most dreadful passages of the Law, without being terrified, or amazed; as knowing that the curse is removed; and that all his sins that brought him under the curse, are pardoned, and are in point of condemnation, as if they had never been. This is to be justified, to have the sin pardoned, and the penalty remitted; *Rom.* 4. 5, 6, 7, 8. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousnes. Even as David also describeth the blessednes of the man, to whom God imputeth righteousnes without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered: Blessed is the man, to whom the Lord will not impute sin*, It is observable, that what *David* calleth forgiveness of sin, and not imputing of iniquity, St. *Paul* stiles a being justified. But,

2. Secondly, as the first part of Justification consists in the pardon of sin, so the second part of Justification consists in the acceptation of the sinners person, as perfectly righteous in God's sight; pronouncing him such, and dealing with him as such, and by bringing of him under the shadow of that divine favour, which he had formerly lost by his transgressions, *Cant.* 4. 7. *Thou art all fair, my love and*

Deut. 32. 5. *and there is no ſpot in thee*; that is, none in my account, nor no ſuch ſpots as the wicked are full of: Look as *David* ſaw nothing in lame *Mephiboſheth*, but what was lovely, becauſe he ſaw in him the features of his friend *Jonathan*; ſo God beholding his people in the face of his ſon, ſees nothing amiſs in them: They are all glorious within and without, *Pſal.* 45. 13. Look, as *Abſolom* had no blemiſh from head to foot; ſo they are irreprehenſible, and *without blemiſh before the throne of God*, Rev. 14. 5. The pardoned ſinner, in repect of divine acceptation, is without ſpot, or wrinkle, or any ſuch thing: God accepts the pardoned ſinner as compleat in him, who is the head of all principality and power: Chriſt makes us comely, through his beauty; he gives us white raiment, to ſtand before the Lord: Chriſt is all in all, in regard of divine acceptance; *Eph.* 1. 6. *He hath made us accepted in the beloved*, ἐχαρίτωσεν ἡμᾶς, *he hath made us favourites*; ſo *Chryſoſtom* and *Theophilact* render it, *God hath ingratiated us*, he hath made us gracious in the ſon of his love: through the blood of Chriſt, we look of a ſanguine complexion, ruddy and beautiful in God's eyes; *Iſa.* 62. 4. *Thou ſhalt no more be termed forſaken, but thou ſhalt be called Hephzibah; for the Lord delighteth in thee.* The acceptation of our perſons with God, takes in ſix things: 1. His honouring of us: 2. His delight in us: 3. His being well pleaſed with us: 4. His extending love and favour to us: 5. His high eſtimation of us: 6. His giving us free acceſs to himſelf. It is the obſervation of *Ambroſe*; that, though *Jacob* was not, by birth, the firſt-born; yet, hiding himſelf under his brother's cloaths, and having put on his coat, which ſmelled moſt fragrantly; he came into his father's preſence, and got away the bleſſing from his elder brother: ſo it is very neceſſary, in order to our acceptation with God, that we lie hid under the precious Robe of Chriſt our elder brother; that, having the ſweet ſavour of his garments upon us, our ſins may be covered with his perfections, and our unrighteouſneſs with the Robes of his righteouſneſs; that ſo we may offer up our ſelves

2 Sam. 9. 3, 4, 13, 14.

Jer. 2. 32.

Eph. 5. 26, 27.

Coloſ. 2. 10.

All perſons out of Chriſt, are curſed enemies, objects of God's wrath, and Juſtice, diſpleaſing, offending, and provoking creatures, and therefore, God cannot, but loath them and abhor them.

Gen. 27. 36.

2 Cor. 2. 15.

selves unto God, a living and acceptable sacrifice; *not having our own righteousnes*, which are but as filthy rags, *but that which is through the faith of Christ, the righteousnes which is of God by faith.* *Rom.* 12. 1. *Isa.* 64. 6. *Phil.* 3. 9.

Thus you see that Justification, for the nature of it, lies in the gracious pardon of the sinners transgressions, and in the acceptation of his person as righteous in Gods sight. But,

Secondly, In order to the partaking of this grace of the forgiveness of our sins, and the acceptation of our persons, we must be able to produce a perfect righteousnes before the Lord, and to present it and tender it unto him; and the reason is evident from the very nature of God, who is *of purer eyes than to behold iniquity*, Habak. 1. 13, that is, with patience or pleasure, or without punishing it. There are four things that God cannot do: 1. He cannot lie: 2. He cannot die: 3. He cannot deny himself: 4. He cannot behold iniquity with approbation and delight: *Josh.* 24. 19. *And Joshua said unto the people, ye cannot serve the Lord, for he is an holy God, he is a jealous God, he will not forgive your transgressions, nor your sins:* such is the holiness of God's nature, that he cannot behold sin, that he cannot but punish sin where ever he finds it: God is infinitely, immutably, and inexorably just, as well as he is incomprehensibly gracious. Now, in the justification of a sinner, God doth act as a God of justice, as well as a God of compassion: God is infinite in all his attributes, in his justice as well as in his mercy: these two cannot interfere; as justice cannot intrench upon mercy, so neither may mercy encroach upon justice; the glory of both must be maintained. Now, by the breach of the Law, the justice of God is wronged; so that, although mercy be apt to pardon, yet justice requires satisfaction, and calls for vengeance on sinners. Every transgression must receive just recompence, and God will not, in any case, absolve the guilty: till this be done, the hands of mercy are tied, that she cannot act. And seeing satisfaction could not be made to an infinite majesty, but by an equal

2.

Habak. 1. 13. *Heb.* And to look on iniquity thou canst not do it.

Psal. 5. 4, 5, 6.

Heb. 2. 2.

Exod. 34. 7.

equal perſon, and price; therefore the ſon of God muſt become a curſe for us, by taking our nature, and pouring out his ſoul to the death; and by this means juſtice and mercy are reconciled, and kiſs each other, and mercy now being ſet at liberty, hath her free courſe, to ſave poor ſinners. God will have his juſtice ſatisfied to the full, and therefore Chriſt muſt bear all the puniſhment due to our ſins, or elſe God cannot ſet us free, for he cannot go againſt his own juſt will: obſerve the force of that phraſe, *Chriſt ought to ſuffer*, *And thus it behoved Chriſt to ſuffer*, and *Mat.* 26. 54. *Thus it muſt be*, why muſt? but becauſe it was, 1. So decreed by God: 2. Foretold by the Prophets, every particular of Chriſt's ſufferings were foretold by the prophets, even to their very ſpitting in his face. 3. Prefigured in the daily morning and evening ſacrifice; this Lamb of God was ſacrificed from the beginning of the world. A neceſſity then there was of our Saviour's ſufferings; not a neceſſity of coaction, (for he died freely and voluntarily) but of immutability and infallibility for the former reaſons mentioned. An earthly Prince that is juſt, holds himſelf bound, to inflict puniſhment impartially, upon the malefactor, or his ſurety; it ſtands upon his honour, he ſaith it muſt be ſo, I cannot do otherwiſe: this is true much more of God, who is Juſtice it ſelf, God, who is great in counſel, and excellent in working; had ſtore of means at hand, whereby to ſet free, and recover loſt man-kind; yet he was pleaſed, in his infinite wiſdom, to pitch upon this way of ſatisfaction, as being moſt agreeable to his holy nature, and moſt ſuitable to his high and ſovereign ends; *viz.* Man's ſalvation and his own glory: and that God doth ſtand upon full ſatisfaction; and will not forgive one ſin without it, may be thus made evident.

Luk. 24. 26.

John. 10. 11, 14, 17, 18.

I.

Jer. 44. 4. God could not (*ſalvo jure*) paſs over the ſin of man, ſo as abſolutely to let it go unpuniſhed.

Firſt, from the nature of ſin, which is that abominable thing which God hates. The ſinner deſerves to die for his ſins; *Rom.* 6. 23. *The wages of ſin is death*; every ſinner is worthy of death; (*They which commit ſuch things are worthy of death*, Rom. 1. 32.) Now God is juſt and

and righteous (*It is a righteous thing with God, to recompence tribulation to them that trouble you*; 2 Theſ. 1. 6.) yea, and *God did*, therefore, *ſet forth Chriſt, to be a propitiation through faith in his blood*, Rom. 3. 25. *To declare his righteouſneſs, that he might be juſt*, verſ. 26. Now, if God be a juſt and righteous God, then ſin cannot abſolutely eſcape unpuniſhed; for it is juſt with God, to puniſh the ſinner, who is worthy of puniſhment; and certainly, God muſt deny himſelf, if he will not be juſt; 2 *Tim.* 2. 13. but this he can never do: ſin is of an infinite guilt, and hath an infinite evil in the nature of it: and therefore, no perſon in heaven or earth, but that perſon, our Lord Jeſus, who is God-man, and who had an infinite dignity, that could either procure the pardon of it, or make ſatisfaction for it; no prayers, no cries, no tears, no humblings, no repentings, no reſolutions, no reformations, *&c.* can ſtop the courſe of Juſtice, or procure the guilty ſinners pardon; 'tis Chriſt alone, that can diſſolve all obligations to puniſhment, and break all bonds and chains of guilt, and hand a pardon to us through his own blood, *Eph.* 1. 7. we are ſet free by the blood of Chriſt; *By the blood of thy covenant, I have ſent forth thy priſoners out of the pit*: *Zach.* 9. 11. 'tis by his blood, that we are juſtified and ſaved from wrath; *Rom.* 5. 9. *Much more being juſtified by his blood, we ſhall be ſaved from wrath by him.* Pray tell me what is it to be juſtified, but to be pardoned; and what is it to be ſaved from wrath, but to be delivered from all puniſhment? *Eph.* 2. 13. *Coloſ.* 1. 20. and both theſe depend upon the blood of Chriſt. But,

2. The veracity of God requires it: Look, as God cannot but be juſt, ſo he cannot but be true; and if he cannot but be true, then he will make good the threatnings that are gone out of his mouth, *Gen.* 2. 17. *In the day that thou eateſt thereof thou ſhalt ſurely die*: *Heb. in dying, thou ſhalt die*: death is a fall, that came in by a fall, and without all peradventure, every man ſhould die the ſame day he was born, *for the wages of ſin is death*; and this wages ſhould be preſently paid, did not Chriſt reprieve poor ſinner's lives for a ſeaſon: upon which account, he is ſaid to

Under the name of death are comprehended all other calamities, miſeries and ſorrows.

be the Saviour of all men; not of eternal preservation, but of a temporal reservation: *He will by no means clear the guilty*: *The soul that sinneth, it shall die*: Ezek. 18. 20. *The wickedness of the wicked shall be upon him*: Rom. 2. 6. *He will render to every man according to his deeds.* Oh sirs, God can never so far yield, as to abrogate his own Law, and quietly to sit down with injury and loss to his own Justice, himself having established a Law, &c. The Law pronounces him cursed, *that continues not in all things that are written therein, to do them.* Now, though the threatnings of men are frequently vain and frivolous, yet the threatnings of the great God, shall certainly take place, and have their accomplishment; though many ten thousand millions of sinners perish, not one tittle of the dreadful threatnings of God shall fail, till all be fulfilled. *Jesephus* saith, that from that very time, that old *Eli* heard those terrible threatnings, that made their ears tingle and hearts tremble that heard them; *Eli* never ceased weeping: ah, who can look upon the dreadful threatnings that are pointed against sinners all over the book of God, and not tremble and weep. God cannot but in justice, punish sinners; neither is it in his choice or freedom, whether he will damn the obstinate impenitent sinner, or no: Look, as God cannot but love holiness where-ever he sees it; so he cannot, but loath and punish wickedness where-ever he beholds it; neither will it stand with the infinite wisdom of God, to admit of a dispensation, or relaxation of the threatnings, without satisfaction: God had passed a peremptory doom, and made a solemn declaration of it in his word, that *he that sinneth, shall die the death*; and he will not, he cannot break his word: you know he had fore-ordained Jesus Christ, and set him forth to take upon himself this burden, to become a propitiation for sin through his blood, and made known his mind, concerning it in his written word, plainly, *Isa.* 53. 7. If we read the words (it is exacted, or strictly required) meaning the iniquity or punishment of us all, *vers.* 6. It is required at his hands, he must answer it in our stead, and

1 *Tim.* 4. 10.

Exod. 34. 7.

Gal. 3. 10.

Mat. 5. 18.

1 *Sam.* 3. 11, 12, 13, 14.

Rom. 3 25. 1 *Jet.* 1. 20.

Exigitur, as *Junius*, and some others read it.

and so he is afflicted, and this affliction reacheth even to the cutting him off, *vers.* 8. Therefore when Christ puts this work upon an (ought, and must be) he lays the weight of all on the Scriptures *(thus it is written)* as you may see in the texts lately cited, as if he should say, God hath spoken it, and his truth engageth him to see it done; so God hath threatned to punish sin, and his truth engageth him to see it done. Oh sirs! there is no standing before that God that is a consuming fire, a just judg, a holy God, except I have one to undertake for me, that is mighty to save, and mighty to satisfie divine justice, and mighty to pacifie divine wrath, and mighty to bear the threatnings, and mighty to forgive sin: when God forgives sin, he does it in a way of righteousnes, 1 *John* 1. 9. *He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*; he doth not say he is merciful, but *just to forgive us our sins*, because they are satisfied for, and God's justice will not let him demand the same debt twice, of the surety and of the debtor too: it will never stand with the unspotted justice and righteousnes of God, to require such debts of us, which Christ, by shedding his most precious blood, hath discharged for us. Mark, the maledictory sentence of death, denounced by the Law against sinners, was inflicted by God upon Christ: this is that which the Prophet *Esay* positively asserts, where he saith, *the chastisement* (that is, the punishment called a chastisement, because inflicted by a father, and only for a time) *of our peace was upon him*; and again, *he was oppressed, and he was afflicted*: which, according to the genuine sence of the Original, is better rendred, it was exacted; to wit, the punishment of our sin, and he was afflicted, or he answered; to wit, to the demand of the penalty. The curse, to which we are subject (saith *Theodorus*) he assumed upon himself of his own accord; the death that was not due to him he underwent, that we might not undergo that death which was due to us: saith *Gregory*, he made himself a debter for us, who were debtors; and therefore the Creditor exacts it from him, saith *Arnoldus*. Now, God's justice being satisfied for our offences, it cannot but remit

Heb. 12. 9.

Isa. 63. 1.

Isa. 19, 20.

Rom. 3. 25.

Isa. 53. 5, 7.

Theod. dis. l. 15. c. 5.

Gr. mor. l. 3. c. 13.

Arnol. de sep. verb Tr. 1.

those offences to us: As the Creditor cannot demand that of the debtor, which the surety hath already paid; so neither can God exact the punishment of us, which Christ hath suffered; and therefore, *it is just with God, to forgive us our sins.* It will be altogether needless to enquire, whether it had been injustice in God, to forgive without satisfaction: St. *Austin*'s determination is very solid, there wanted not to God another possible way (and if it were unjust, it were impossible) but this of satisfaction was most agreeable to divine wisdom; before God did decree this way, it might be free to have used it or not; but in decreeing, this seemed most convenient, and after it became necessary, so that there can be no remission without it; and however, it might not have been unjust with God, to have forgiven without it: yet we are sure it is most just with him to forgive upon satisfaction. Indeed the debt being paid by Christ, God's very justice (as I may say with reverence) would trouble him, if he should not give in the bond, and give out an acquittance. The believing penitent sinner may, in an humble confidence, sue out his pardon, not only at the throne of grace, but at the bar of justice, in these or the like expressions; Lord, thou hast punished my sins in thy son, wilt thou punish them in me? thou hast accepted that suffering of thy son, as the punishment of my sin, therefore thou canst not, in justice, exact it of me, for this were to punish twice for one offence, which thy justice cannot but abhor. Oh sirs, God doth not pronounce men righteous when they are not; but first he makes them so, and then he pronounces them to be such: so that if a man will be justified, he must be able to produce such a compleat righteousness, wherewith he may stand before the justice of God: ah sinners! the Lord is infinitely just, as well as merciful; and if ever your sins be pardoned, it must be by an admirable contemperament, or mixture of mercy and justice together: it was one of the great ends of the Gospel-dispensation, that God might exalt his justice in the justification of a sinner, *Rom.* 3, 26. *To declare, I say, at this time, his righteousness, that he*

Aug. de Trinit. l. 13. *c.* 10.

When you are forgiven, you are then released, and for ever acquitted from any after reckonings with the justice of God; divine Justice hath no more to say or do against you, for *remissa culpa, remittitur pœna*; if the fault be forgiven, then also is the punishment forgiven; nay, let me speak with an holy and humble reverence, God cannot in his justice punish, when he hath pardoned.

he might be just, and the justifier of him that believeth in Jesus. But

Thirdly, The only matter of mans righteousnes since the fall of *Adam*, wherein he can appear with comfort before the Justice of God, and consequently whereby alone he can be justified in his sight, is the obedience and suffering of Jesus Christ, the righteousnes of the Mediatour; there is not any other way imaginable, how the Justice of God may be satisfied, and we may have our sins pardoned in a way of justice, but by the righteousnes of the Son of God; and therefore *this is his name* Jehovah-Tsidkenu, *the Lord our Righteousnes: this is his name*, that is, this is the Prerogative of the Lord Jesus, a matter that appertaineth to him alone, to be able *to bring in everlasting righteousnes, and to make reconciliation for iniquity.* The costly Cloak (of *Alcisthenes*) which *Dionysius* sold to the Carthaginians, for an hundred talents, was indeed a mean and beggarly rag, to that embroidered Mantle of Christ's Righteousnes that he puts upon us, *Isai. 61. 10. I will greatly rejoyce in the Lord, my soul shall be joyful in my God; for he hath cloathed me with the garments of salvation, he hath covered me with the robe of righteousnes, as a bridegroom decketh himself with ornaments, and a bride adorneth her self with her jewels*: Christ's Righteousnes is that garment of wrought gold, that we all need to cover all our imperfections, and to render us perfectly beautiful and glorious in the sight of God: in this Robe of Righteousnes we are complete, we are without spot or wrinkle, we are without fault before the throne of God; through the imputation of Christ's righteousnes, we are made righteous in the sight of God; God looking upon us, as invested with the righteousnes of his Son, accounts us righteous. All believers have a righteousnes in Christ as full and complete, as if they had fulfilled the Law, Christ being the end of the Law for righteousnes to believers, invests believers with a righteousnes every way as complete, as the personal obedience of the Law would have invested

3.

Jer. 23.6.

Dan. 9.24.

'Tis a sign of great favor from the Great Turk, when a rich garment is cast upon any that come into his presence, *Knolls Hist.* The application is easie.

Isai. 45.13. *Rom.* 5. 19. *Col.* 2.10. *Eph.* 5,27. *Rev.* 14.5. *Rom.* 3.21,22,25, 26.

Rom. 8. 3,4.

inveſted them withal. When men had violated God's holy Law, God in juſtice reſolved that his Law ſhould be ſatisfied before man ſhould be ſaved: now this was done by Chriſt, who was the end of the Law; he fulfilled it actively and paſſively, and ſo the injury offered to the Law is recompenced. God had rather that all men ſhould be deſtroyed, than that his Law ſhould not be ſatisfied. No man can perfectly be juſtified in the ſight of God without a perfect righteouſneſs, every way commenſurable to God's holy Law, which is the Rule of righteouſneſs; *Do this and live:* neither can any perſon have any choice, ſpiritual, lively communion with a righteous God, till he be clothed with the righteouſneſs of Jeſus Chriſt. All Chriſt's active and paſſive obedience was either for himſelf or in our ſtead and behalf; but it was not for himſelf, but for us that he ſuffered and obeyed: whatſoever Chriſt did or ſuffered in the whole courſe of his life, he did it, and ſuffered it as our Surety, and in our ſteads: for as God would not diſpenſe with the penalty of the Law without ſatisfaction, ſo he would not diſpenſe with the commands of the Law without perfect obedience. Remember once for all, that the Actions and ſufferings of Chriſt make but up one entire and perfect obedience to the whole Law; nor had Chriſt been a perfect and complete Saviour, if he had not performed what the Law required, as well as ſuffered the penalty which the Law inflicted. The imputation of Chriſt's Righteouſneſs to us is a gracious Act of God the Father, according to his good will and pleaſure, whereby as a Judge he accounts believers ſins unto the Surety, as if he had committed the ſame; and the righteouſneſs of Chriſt unto the believer, as if he had performed the ſame, the ſame obedience that Chriſt did in his own perſon: ſo that Chriſt's imputed Righteouſneſs is as effectual to the full, for the acceptance of the believing ſinner, as if he had yielded ſuch obedience to the Lord himſelf: hence his righteouſneſs is called *our righteouſneſs*, Jer. 23.6. now without this righteouſneſs

there

there is no standing before the Justice of God. But

Thirdly, As this great design of Christ's redeeming sinners, by his blood and sufferings, and by his being made a curse for them, doth sound aloud the glory of divine Justice, and the glory of Gods Veracity, so it sounds forth the glory of his Wisdom; for hereby he maintains the authority of his righteous Law. When a Law is solemnly enacted, with a penalty in case of transgression, all those whom it concerns may conclude for certain, that the Law-giver will proceed accordingly; and it is a Rule in Policy, That Laws once established and published, should be vigorously preserved: If the Lord should have wholly wav'd the execution of the Law upon sinners, or their surety, it might have tended greatly to the weakning of its authority, and the diminishing of the reverence of his sovereignty in the hearts of the sons of men: How often does God use that Oath, *As I live*, for the fulfilling of his threatnings as well as of his promises: the Lord *Jehovah* is as true, faithful and constant in his threatnings as in his promises; what he hath threatned shall undoubtedly come to pass; he will be made known by his Name *Jehovah* in the full execution of all his threatnings: The old World found it so, and *Jerusalem* found it so; yea the whole Nation of the Jews have found it so to this very day. Look as all the saints in heaven will readily put to their Seals, that God is true and faithful in all his Promises; so all the damned in hell will readily put to their Seals, that God is faithful in all his threatnings. Men frequently deride the Laws and threatnings of great men, when they are not put into execution; it is the execution of Laws, that is the very life and soul of good Laws. Should God pardon sin, without exacting the penalty of the Law, how would sinners be hardned and emboldned to say, with those men or rather mockers in *Malachi*, *Where is the God of judgment?* i.e. no where; either there is no God, or at least, not a God of that exact, precise and impartial judgment, as some men say, and as others teach:

But

3.

Solon, that wise Law-maker, could never find out a law to put all other good laws in execution; but such as are living laws, will make the laws to live: and will not the wise and living God make his laws and threatnings to live? surely he will.

Jer. 22. 24. *Ezek.* 5. 9, 10, 11.

See *Ezek.* 5. 13, 15.

Eccles. 8. 11. *Mal.* 2. 17. Such an emphasis there is in the Hebrew, as *Corn. à Lapide* observes.

But now when God lets sinners see, that he will not pardon sin, without exacting the penalty of the Law, either of the sinner, or of his Surety; then the sinner cries out, *O the depth of the riches both of the wisdom and knowledge of God!* God stood so much upon the complete satisfaction and accomplishment of his Law, that he was willing that Christ should be a sacrifice, that the Law might be satisfied in its penalty, and that Christ in his own person should fulfil the righteousness of the Law, that it might be satisfied in its commands: now in this plenary satisfaction made to the Law, the Wisdom of God does gloriously shine. The heart of God was so set upon a full satisfaction to his Law, that, rather than it should not be done, his own Son must come from heaven and put on flesh, and be himself made under the Law; he must live a holy life, and die a cursed death, and all to satisfie the Law, and to keep up the Authority of it. But

Rom. 11. 33.

Rom. 8. 3, 4, 5.

Gal. 4. 4, 5.

4. Fourthly; God doth stand upon full satisfaction, and will not forgive one sin without it, that he might hereby cut off all occasions, which the Devil, his Arch-enemy, might take to calumniate and traduce him: for if God did not stand upon full satisfaction, the Devil might accuse him 1. of Inconstancy and Changeableness, that having threatned death to transgressors, he did quite forget himself, in waving the threatning, and dispensing wholly with his Law, by granting them free remission: Yea, 2. of Partiality and respect of persons, that he should be so easie and forbearing, as to let them pass without any punishment at all; having been formerly so severe and rigid against himself in casting him and his Angels down to hell, and keeping them in everlasting flames and chains of darkness, without the least hope of recovery. Satan might say, Lord, thou mightest have spared me as well as Man: but the Lord can now answer, Man hath made satisfaction, he hath born the Curse, and thereby fully discharged all the demands of the Law; if he had not, I would no more have spared him

2 Pet. 2. 4. Jude v. 6.

him than thee. *Ambrose* brings in the Devil boasting against Christ, and challenging *Judæa* as his own; He is not thine, Lord Jesus, he is mine, his thoughts beat for me; he eats with thee, but is fed by me; he takes bread from thee, but money from me; he drinks with thee, but sells thy blood to me: Had God pardoned sin without satisfaction, ah how would Satan have boasted and triumphed over God himself! But

5. Fifthly and lastly, God's standing upon full satisfaction, and his not forgiving one sin without it, bears a visible character of his goodness and loving kindness, as well as it sounds out aloud the glory of divine Justice. The great and the holy God whose Name is holy, might have rigorously exacted the penalty of the Law on the persons of sinners themselves; but he hath so far dispensed with his own Law, as to admit of a Surety, by whom the end of the Law, that is, the manifestation of his Justice and hatred of sin might be fulfilled, and yet a considerable part of Mankind might be preserved from the jaws of the second death, which otherwise must unavoidably have perished to all eternity. God seems to speak at such a rate as this; I may not, I will not suffer this high affront of *Adam* and his posterity against my holy and righteous Law, whereby the honour both of my Justice and Truth is in danger to be trampled underfoot; and yet if I should let out all my wrath upon them, they were never able to stand under it, but their spirits would fail before me, and the souls that I have made: I will therefore let out all my wrath upon their Surety, and he shall bear it for them, that they may be delivered: and thus the Lord *in wrath remembers mercy*, Hab. 3. 2. But

Exod. 15. 1, 11.

Rev. 20, 6.

Rom. 7. 12, 14.

Psal. 78. 38.

Isa. 57. 16.

Fourthly, we can receive no benefit by the Righteousness of Christ for Justification in the sight of God, nor can we be pardoned and accepted thereupon, until that righteousness become ours, and be made over unto us: how can we plead this righteousness before God, except we have an interest in this righteousness? how can we

Isa. 45. 24, 25.

2 *Cor.* 2. 14. *Gal.* 6. 14. *Rom.* 5. 1. *Heb.* 4. 15, 16. *Ezek.* 22. 1, 2. *Rom.* 4. 7, 8, 9, 10, 11. *Rom.* 4. 3. If Christ's obedience be imputed to us, it muſt be ſo imputed as to be our righteouſneſs before God; no imputation below this will ſerve our turns, heal our hearts, and ſave our ſouls. *Rev.* 14. 8. *Iſa.* 63. 1. *Rev.* 3. 18.

rejoyce and triumph in this righteouſneſs, if this righteouſneſs be not made ours? how can we have peace with God and boldneſs at the throne of grace through this righteouſneſs, except we can lay claim to this righteouſneſs? how can we conclude that we are happy and bleſſed upon the account of this righteouſneſs, except it be made over to us? There is none of us that have ſuch an inherent righteouſneſs in our ſelves that we dare plead before the Bar of God: and though God hath provided ſuch a glorious Robe of righteouſneſs for poor ſinners, as is the wonder and amazement of Angels, yet what would all this avail the poor ſinner, if this righteouſneſs be not made over to him? O ſirs! remember this, Chriſt's Righteouſneſs muſt be yours, it muſt be made over to you, or elſe *it* will never ſtand you in ſtead, *Rom.* 5. 17. *For if by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs; ſhall reign in glory by one Jeſus Chriſt*: except they receive the Righteouſneſs of Chriſt, it is nothing to them: Chriſt's Righteouſneſs is in it ſelf white rayment and beautiful and glorious apparrel, but it will never cover our nakedneſs, except it be put on, and we are cloathed with it; it muſt be made over to us, or we can never be juſtified by it, 1 *Cor.* 1. 30. *He of God is made to us righteouſneſs*; if he be not made to us righteouſneſs, we ſhall never be righteous: Though man hath loſt a righteouſneſs to be juſtified by, yet there is an abſolute neceſſity of having one; God cannot love nor delight in any thing but righteouſneſs: God is a holy God, a righteous God, and therefore can only love and take pleaſure in thoſe that are righteous, both by a righteouſneſs imputed and a righteouſneſs imparted, *Iſa.* 45. 24. *Surely ſhall one ſay, in the Lord have I righteouſneſs and ſtrength*, ver. 25. *In the Lord ſhall all the ſeed of Iſrael be juſtified and ſhall glory*: Iſa. 54. 17. *Their righteouſneſs is of me, ſaith the Lord*: Pſal. 71. 16. *I will make mention of thy righteouſneſs, even of thine only.* Look as no man can be made

rich

rich by another mans riches, except they are made his; ſo no man can be made righteous by the righteouſneſs of Chriſt, except his righteouſneſs be made over to him: hence he is called, *the Lord our righteouſneſs*, Jer. 23. 6. and hence we are ſaid to be *the righteouſneſs of God in him*, 2 Cor. 5. 21. hence we are ſaid *by his obedience to be made righteous*, 2 Cor. 5. 21.

5. Fifthly and laſtly, The way whereby this Righteouſneſs of Cods providing is conveyed and made over to us, that we may receive the benefit thereof, and be juſtified thereby, it is by way of Imputation; the meaning is this, God doth reckon the righteouſneſs of Chriſt unto his people, as if it were their own; he doth count unto them Chriſt's ſufferings and ſatisfaction, and makes them partakers of the vertue thereof, as if themſelves had ſuffered and ſatisfied: This is the genuine and proper import of the word Imputation; when that which is perſonally done by one, is accounted and reckoned to another, and laid upon his ſcore, as if he had done it. Thus it is in this very caſe: we ſinned and fell ſhort of the glory of God, and became obnoxious to the vindictive Juſtice of God; and the Lord Jeſus Chriſt by his obedience and death hath given full content and ſatisfaction to divine Juſtice on our behalf: now when God doth pardon and accept us hereupon, he doth put it upon our account, he doth reckon or impute it unto us as fully, in reſpect of the benefit thereof, as if we our ſelves had performed it in our own perſons: and this is the way wherein the holy Ghoſt frequently expreſſeth it, *Rom. 4. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works*; and *ver. 11. That righteouſneſs might be imputed to them alſo*: and therefore it highly concerns us to mind this Scripture-rule, That in order to the ſatisfaction of the Juſtice of God, the ſins of Gods people were imputed and reckoned unto Chriſt, and in order to our partaking of the benefit of that ſatisfaction, or deliverance thereby, Chriſt's righteouſneſs muſt be imputed and

Rom. 3. 21. Iſa. 53. Imputed righteouſneſs ſeems to be prefigured by the skins wherewith the Lord after the fall cloathed our firſt parents; the bodies of the beaſts were for ſacrifice, and the skins to put them in mind, that their own righteouſneſs was like the fig-leaves imperfect, and that therefore they muſt be juſtified another way.

reckoned unto us. The first branch of this Rule you have, *Isa.* 53. 5, 6. *He was wounded for our transgressions, he was bruised for our iniquities*, &c. *and the Lord hath laid on him the iniquity of us all*: And for the other branch of the Rule, see *Rom.* 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous:* ver. 17. *As by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ.* From the comparison between the first and second *Adam*, it is evident, that as *Adam*'s transgression of the Law of God, is imputed to all his posterity, and that in respect thereof they are reputed sinners, and accursed, and liable to eternal death; so also Christ's obedience, whereby he fulfilled the Law, is so imputed to the members of his mystical body, that in regard of God, they stand as innocent, justified and accepted to eternal life. Look as *Adam* was the common root of all Mankind, and so his sin is imputed to all his posterity; so Jesus Christ is the common root of all the faithful, and his obedience is imputed to them all: for it were ridiculous to say, that *Adam*'s sin had more power to condemn, than Christ's righteousness hath to save: and who but fools *in folio* will say that God doth not impute Christ's righteousness as well as *Adam*'s sin? The Apostle's parallel between the two *Adams* does clearly evidence, That as the guilt of *Adam*'s disobedience is really imputed to us, insomuch that in his sinning we all sinned; so the obedience of Christ is as really imputed unto us, insomuch that in his obeying, reputatively and legally we obey also. How did *Adam*'s sin become ours? Why, by way of imputation, he transgressed the Covenant, and did eat the forbidden fruit, and it was justly reckoned unto us: it was personally the sinful act of our first Parent, but it is imputed to all of us who come out of his loyns; for we were in him not only naturally, as he was the Root of Mankind, but also legally, as he was the great Representative of Mankind. In the Covenant of

Gen. 3 6, 11, 12. As imitation of *Adam* only made us not sinners, so imitation of Christ only makes us not righteous, but the imputation. *Dem.* of Justification.

of works and the tranſactions thereof, *Adam* ſtood in the ſtead, and acted in the behalf not only of himſelf but of all his poſterity, and therefore his ſin is reckoned unto them; even ſo, ſaith the Apoſtle, after the ſame manner, the obedience and righteouſneſs of Chriſt is made over to many for Juſtification. I cannot underſtand the analogy betwixt the two *Adams* (wherein the Apoſtle is ſo clear and full) unleſs this imputation, as here ſtated, be granted. Look as Chriſt was made ſin for us only by imputation, ſo we are made righteous only by the imputation of his righteouſneſs to us, as the Scripture every where evidences, 2 *Cor.* 5. 21. *He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* How was Chriſt made ſin for us? not ſin inherent, for he had no ſin in him (he was *holy, harmleſs and undefiled, ſeparate from ſinners, and made higher than the heavens*) but by imputation: Chriſt's righteouſneſs is imputed to us in that way wherein our ſin was imputed to him. Now our ſin was imputed to Chriſt, not only in the bitter effects of it, but he took the guilt of them upon himſelf (as I have in this Treatiſe already evidenced:) ſo then his righteouſneſs or active obedience it ſelf muſt be proportionably imputed to us, and not only in the effects thereof. The Mediatory righteouſneſs of Chriſt can no way become the believers, but as the firſt *Adam*'s diſobedience became his poſteritie (who never had the leaſt actual ſhare in his tranſgreſſion) that is by an act of imputation from God as a Judge, the Lord Jeſus having fulfilled the Law as a ſecond *Adam*, God the Father imputeth it to the believing ſoul, as if he had done it in his own perſon. I do not ſay that God the Father doth account the ſinner to have done it; but I ſay that God the Father doth impute it to the believing ſinner, as if he had done it, unto all ſaving intents and purpoſes. Hence Chriſt is called *the Lord our righteouſneſs*, Jer. 23. 6. (An awakened ſoul, that is truly ſenſible of his own baſeneſs and unrighteouſneſs,

1 *Pet.* 2. 22.

Heb. 7. 26.

In this 1 Cor. 1. 30. the Apostle distinguisheth Righteousness from Sanctification, imputed Righteousness, from inherent Righteousness: 2. he saith that Christ's Righteousness is made ours of God See *Rom.* 4. 6. *Psal.* 71. 16.

So the Hebrew word is used, *Isa.* 45. 24.

ness, would not have this golden sentence, *The Lord our righteousness*, blotted out by a hand of heaven, out of the Bible for as many worlds as there are men in the world:) so is that Text to a believer living and dying, a strong cordial, *viz.* 1 *Cor.* 1. 30. *Christ Jesus is made unto us of God wisdom, righteousness, &c.* And pray how is Christ made righteousness to the believer? not by infusion, but imputation; not by putting righteousness into him, but by putting a righteousness upon him, even his own righteousness, by the imputing his merits, his satisfaction, his obedience unto them, through which they are accepted as righteous unto eternal life, *Rom.* 5. 19. Christ's righteousness is his in respect of inhesion, but it is ours in respect of imputation; his righteousness is his personally, but ours meritoriously: we are justified by anothers righteousness, and that only, and therefore by imputed righteousness; for anothers righteousness can no other way be made ours but only by imputation, *Rom.* 5. 18. *By the righteousness of one the free gift came upon all men to justification*: were it any other than imputed righteousness, it would be as manifold a righteousness as there are persons justified; but it is said to be *the righteousness of one that comes upon all men for justification of life.* That is a choice word that you have in *Rev.* 19. 8. *And to her* (that is Christ's Spouse) *was granted, that she should be arrayed in fine linnen, clean and white; for the fine linnen is the righteousness of the saints:* the Greek word here is δικαιώματα, *righteousnesses* or *justifications*; this, say some, signifieth a double righteousness given to us; 1. The righteousness of Justification, whereby we are justified before God: 2. The righteousness of Sanctification, by which we evidence our Justification to men: but others say, it is an Hebraism rather, by the plural righteousnesses, noting the most absolute, complete and perfect righteousness which we have in Christ. Now though I would not exclude inherent righteousness, yet I judge that imputed righteousness is the righteousness here meant; and that first, because this cloathing is that which is the righteous-

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nes of all Saints, by which they stand *recti in curia* before God: now there is no standing before God in our inherent righteousnes, for though next to Christ, our graces are our best jewels, yet they are but weak and imperfect, they have their specks and spots; they are like the Moon which when it shines brightest, yet has her black spots. 2. Christ's righteousnes is the only pure clean, white, spotless righteousnes, there is is no speck or spot to be found upon Christ's righteousnes: but *we are all as an unclean thing, and al our righteousnesses are as filthy rags*, as that evangelical Prophet speaks, *Isa.* 64. 6. 3. The word here is plural, δικαιώματα, *righteousnesses*; Christ hath many righteousnesses: first, he hath his essential and personal righteousnes, as God; now this essential personal righteousnes of Christ cannot be imputed to us. *Osiander* was of opinion, that men were justified by the essential righteousnes of Christ as God, which was a most dangerous opinion, and learnedly and largely confuted by *Calvin* in his Institutions, and by others since. Secondly, there is the mediatory righteousnes of Christ; now this is that righteousnes which he wrought for us as Mediator, whereby he did subject himself to the precepts, to the penalties, commands and curses, answering both Gods vindictive and rewarding Justice: there is Christ's Active righteousnes, and there is Christ's Passive righteousnes, *&c.* of these I have spoken already in this Treatise, and therefore a hint here is enough. But fourthly, there are some expressions in the Text (that is under consideration) that do best agree with the righteousnes of Christ; as first that, that *she is arrayed in fine linnen, clean and white*; this clearly points at imputed righteousnes, which Christ puts upon his Bride as a royal Robe. That which makes Christ's Bride beautiful, yea whiter than the snow, and more glorious than the Sun in his eyes, is not any beauty of her own, nor any inherent righteousnes in her self, but the white Robe of Christ's own righteousnes that he puts upon her: 2. That expression in the Text, *To her it was granted, that she should*

Psal. 76. 7, *Psal.* 143. 2. *Job* 9. 15. *cap.* 22. 2, 3, 4. *Job* 35. 7. The Saints are said, *Rev.* 7. 15. to be clothed in white Robes, not because they had merited or adorned themselves with good works, but because they had washed and made white their Robes in the blood of the Lamb.

How can it stand with reason that the Papists by the Popes indulgences should be made partakers of the merits and good works one of another, and yet be against reason that we by the ordinance of God should be made partakers of the merits and righteousnes of Jesus Christ.

ſhould be arrayed in fine linnen, &c. It was granted to her, to ſhew that this fine linnen was none of her own ſpinning, it was a free gift of Chriſt unto her; Saints have no other righteouſneſs to make them comely and lovely in the eyes of God, but the Robe of Chriſt's righteouſneſs, which is that fine white linnen that Chriſt gives them, and that he puts upon them. Laſtly, obſerve the confirmation and ratification that is given to theſe words in the *9. verſ. write, theſe are the true ſayings of God*; theſe are not my ſayings, nor the ſayings of Angels, but they are the ſayings of that God that is truth it ſelf, that cannot die, nor lie, nor deny himſelf, nor deceive the ſons of God; and therefore you may ſafely reſt upon theſe ſayings of God both in the 8. and *9.* verſes, as moſt ſure and certain: Surely, the righteouſneſs the believer hath is imputed, it is an accounted or reckoned righteouſneſs to him, it is not that which he hath inherently in himſelf, but God through Chriſt doth eſteem of him as if he had it, and ſo deals with him as wholly righteous: 1. It ſtands with reaſon that that ſatisfaction ſhould be imputed to me, which my Surety hath made for my debt: now Chriſt was our Surety, as the Apoſtle calls him, *Heb.* 7. 22. 2. *Adam*'s ſin was juſtly imputed by God to all his poſterity, though it was not their own inherently and actually, as the Apoſtle tells us, *Rom.* 5. 14. and the ſins of all the elect were imputed unto Chriſt, though they were not his own inherently and actually: *He made him to be ſin for us, who knew no ſin*, ſaith the Apoſtle; and *upon him was laid the iniquitie of us all*: All the ſins of all the believers in the world, from the firſt Creation to the laſt Judgment, were laid on him; how laid on him, but by imputation? Surely there was in Chriſt no fundamental guilt, no, no, but he was made ſin by imputation and law-account; he was our Surety, and ſo our ſins were laid on him in order to puniſhment: And to prefigure this, all the iniquities of Gods people were imputed to their ſacrifice, though they were not inherently his own, as we read *Levit.* 16. 21, 22 *Aaron.*

2 *Cor.* 5. 21. *Iſa.* 53. 6. This muſt be *Luther*'s meaning, when he ſaith, *Chriſt was the greateſt ſinner*; he was Manaſſeh, *but Idolater*, David *that Adulterer*, Peter *that denier of his maſter, &c.* to wit, by imputation only, he *being made ſin for them*, as the Apoſtle ſpeaks.

Aaron ſhall put all the iniquities of all the children of Iſrael, and all their tranſgreſſions and all their ſins, upon the head of the Goat; and the Goat ſhall bear upon him, all their iniquities: and why then ſhould it ſeem ſtrange, that the perfect righteouſneſs of our ſacrifice and ſurety, though it be not our own inherently, ſhould be imputed to us by the Lord, and made ours.

Frequently and ſeriouſly conſider, that the word anſwering this imputing, is in the Hebrew, *Chaſhab*, and in the Greek, λογίζεσθαι; of which, the ſumm (as the learned ſay, comes to this:) That though the words in the general ſignifie to think, to reaſon, to imagine, &c. yet very frequently they are uſed to ſignifie, to account, or reckon by way of computation, as Arithmeticians uſe to do: ſo that it is, as it were, a judgment paſſed upon a thing, when all reaſons and arguments are caſt together. And from this it is applied to ſignifie any kind of account ing, or reckoning: and in this ſence, imputation is taken here, for God's eſteeming and accounting of us righteous: חשב, ſignifies to reckon or account; 'tis taken by a borrowed ſpeech from Merchants reckonings, and accounts; who have their debt-books, wherein they ſet down how their reckonings ſtand in the particulars they deal in. Now in ſuch debt-books, Merchants uſe to ſet down, whatever payments are only made, either by the debtors themſelves, or by others in the behalf of them; an example whereof we have in the Epiſtle to *Philemon*, *verſ.* 18. where *Paul* undertakes to *Philemon*, for *Oneſimus*; *if he hath wronged thee, or oweth thee any thing, put that on my account*: that is, account *Oneſimus* his debt, to *Paul*, and *Paul*'s ſatisfaction or payment to *Oneſimus* which anſwers the double imputation, in point of juſtification, that is, of our ſins to Chriſt, and of Chriſt's ſatisfaction to us; both which are implyed, 2 *Cor.* 5. 21. *He made him to be ſin for us* (that is, our ſins were imputed to him) *that we might be the righteouſneſs of God in him* (that is, that his righteouſneſs might be imputed to us.) The language of Jeſus Chriſt to his father, ſeems

To impute in the General, is to acknowledg that to be another's, which is not indeed his: and it is uſed either in a good or bad ſenſe; ſo that it is no more, than to account or reckon. It is the Righteouſneſs of Chriſt imputed to us, and accepted for us, by which we are judged righteous.

Iſal. 32. 1, 2.

to be this; Oh holy Father, I have freely and willingly taken all the debts, and all the sins of all the believers in the world upon me; I have undertaken to be their paymaster, to satisfie thy justice, to pacifie thy wrath, to fulfil thy Law, *&c.* and therefore, Loe, here I am, ready to do what ever thou commandest, and ready to suffer whatsoever thou pleasest, I am willing to be reckoned a sinner, that they may be reckoned righteous; I am willing to be accounted cursed, that they may be for ever blessed; I am willing to pay all their debts, that they may be set at liberty; I am willing to lay down my life, that they may escape the second death; I am willing that my soul should be exercised with the most hideous Agonies, that their souls may be possessed of heaven's happinesses. Oh, what wonderful wisdom, grace and love is here manifested! that when we were neither able to satisfie the penalty of the Law, or to bring a conformity to it; that then Christ should interpose, and become both redemption and righteousnes for us.

Psal. 40. 6, 7, 8. *Heb.* 10. 4, 5, 6, 7, 8, 9.

John 10. 11, 15, 17, 18. *Rev.* 20. 6.

Now, from the imputed righteousnes of Christ, a believer may form up this fifth plea, as to all the ten Scriptures in the margent, that refer to the great day of account. Oh, blessed God, thou hast given me to understand, that the mediatory righteousnes of Christ includes, first, the habitual holiness of his person, in the absense of all sin, and in the rich and plentiful presence of all holy and requisite qualities: Secondly, the actual holiness of his life and death by obedience. By his active obedience he perfectly fulfilled the commands of the Law; and by his passive obedience, his voluntary sufferings, he satisfied the penalty and commination of the Law for transgressions: That perfect satisfaction to divine justice, in whatsoever it requires; either in way of punishing for sin, or obedience to the law, made by the Lord Jesus Christ, God and man, the Mediator of the new Covenant, as a common head, representing all those, whom the father hath given to him, and made over unto them that believe in him. This is that righteousnes that is imputed to all believers

Eccles. 11. 9. *cap.* 12. 14. *Mat.* 12. 14. *cap.* 18. 23. *Luk.* 16. 3. *Rom.* 14. 10. 2 *Cor.* 5. 10. *Heb.* 9. 27. *cap.* 13. 17. 1 *Pet.* 4. 5.

lievers in their Juſtification, and this imputed righteouſneſs of thy dear ſon, and my dear ſaviour, is now my plea, before thy bar of Juſtice. Imputed righteouſneſs is the ſame materially with that which the Law requireth; it is obedience to the Law of God exactly, and punctually performed to the very utmoſt *Iota* and tittle thereof, without the leaſt abatement, Chriſt hath paid the uttermoſt farthing. He is the fulfilling of the Law for righteouſneſs, and he hath fulfilled the Law in the humane nature, to the intent, that it might be fulfilled in the ſame nature, to which it was at firſt given; and all this he hath expreſly done in all their names, and on all their behalfs, that believe in him; *That the righteouſneſs of the Law might be fulfilled in them*, Rom. 8. 3, 4. It is as if our dear Lord Jeſus had ſaid, oh bleſſed father, this I ſuffer, and this I do to the uſe, and in the ſtead, and room of all thoſe that have ventured their ſouls upon me, that they may have a righteouſneſs, which they may truly call their own, and on which they may ſafely reſt, and in which they may for ever glory; *Iſa.* 45. 24, 25. Now, it will never ſtand with the unſpotted holineſs, juſtice and righteouſneſs of God, to reject this righteouſneſs of his ſon, or that plea that is bottomed upon it. Oh, the matchleſs happineſs of believers, who have ſo fair, ſo full, and ſo noble a plea to make in the great day of our Lord Jeſus.

The Righteouſneſs which the Law requireth, upon pain of damnation, is a perfect obedience & conformity to the whole Law of God, performed by every ſon and daughter of *Adam* in his own perſon. Now imputed righteouſneſs is the ſame materially with that which the Law requireth.

But ſome may ſay, what bleſſed fruit grows upon this glorious Tree of Paradiſe; *viz.* the righteouſneſs of Jeſus Chriſt, that is imputed to all believers? what ſtrong conſolations flows from this fountain, the Imputed Righteouſneſs of our Lord Jeſus Chriſt? I anſwer there are theſe nine choice conſolations, that flow in upon all believers, through the righteouſneſs of Chriſt imputed to them.

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First, let all believers know for their comfort, that in this Imputed Righteouſneſs of Chriſt, there is enough to ſatisfie the juſtice of God to the uttermoſt farthing, and ſo take off all his judicial anger and fury. The mediatory righteouſneſs of Chriſt, is ſo perfect, ſo full, ſo exact.

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ſo compleat, and ſo fully ſatisfactory to the Juſtice of God, as that Divine Juſtice cries out, I have enough, and I require no more; I have found a ranſom, and I am fully pacified towards you. 'Tis certain that Chriſt was truly and properly, a ſacrifice for ſin; and 'tis as certain, that our ſins were the meritorious cauſe of his ſufferings, he did put himſelf into poor ſinners ſtead, he took their guilt upon him, and did undergo that puniſhment, which they ſhould have undergone; he did die, and ſhed his blood, that he might thereby atone God, and expiate ſin: and therefore we may ſafely and boldly conclude, that Jeſus Chriſt hath ſatisfied the juſtice of God to the uttermoſt; ſo that now the believing ſinner may rejoyce and triumph in the juſtice, as well as in the mercy of God; for doubtleſs, the Mediatory righteouſneſs of Chriſt, was infinitely more ſatisfactory, and pleaſing to God, than all the ſins of believers could be diſpleaſing to him; God took more pleaſure and delight in the bruiſing of his ſon, in the humiliation of his ſon, and he ſmelt a ſweeter ſavour in his ſacrifice, than all our ſins could poſſibly offend him or provoke him: when a believer caſts his eyes upon his many thouſand ſinful commiſſions and omiſſions, no wonder if he fears and trembles; but then, when he looks upon Chriſt's ſatisfaction, he may ſee himſelf acquitted, and rejoyce; for if there be no charge, no accuſation againſt the Lord Jeſus, there can be none againſt the believer: Chriſt's expiatory ſacrifice hath fully ſatisfied divine juſtice; and upon that very ground, every believer hath cauſe to triumph in Chriſt Jeſus, and in that righteouſneſs of his, by which he ſtands juſtified before the Throne of God. Chriſt is a perſon of infinite tranſcendent worth and excellency, and it makes highly for his honour to juſtifie believers, in the moſt ample, and glorious way imaginable, *&c.* and what way is that, but by working out for, and then inveſting them with a righteouſneſs adequate to the Law of God; a righteouſneſs, that ſhould be every way commenſurate to the miſerable eſtate of fallen man, and to the holy deſign of the glorious

Ezek. 16. 61, 62, 63.
Heb. 10. 10, 11, 12, 14.
Iſa. 53. 4, 5, 6.
Rom. 5. 6, ... 12.
Heb. 7. 25.
Iſa. 53. 10.
Rom. 8. 33, 34, 35, 36, 37.
2 *Cor.* 2. 14.
Rev. 14. 4, 5.

ous God. 'Tis the high honour of the second *Adam*, that he hath restored to fallen man a more glorious righteousness, than that he lost in the first *Adam*: and it would be high blasphemy in the eyes of Angels and men, for any mortal to assert, that the second *Adam*, our Lord Jesus Christ, was less powerful to save, than the first *Adam* was to destroy. The second *Adam* is *able to save to the uttermost, all such as come to God through him.* The second *Adam* is able to save to all ends and purposes perfectly, saith *Beza*: perpetually, or for ever, saith *Tremel*: *in æternum*, saith *Syrus*: *in perpetuum*, saith the *vulg. ad plenum*, saith *Erasmus*: *ad perfectum*, saith *Stapulensis*: he is able to save to the uttermost obligation of the Law, preceptive as well as penal; and to bring in perfect righteousness, as well as perfect innocency: he is able to save to the uttermost demand of divine justice, by that perfect satisfaction, that he has given to divine justice; *Christ is mighty to save*; and as he is mighty to save, so he loves to save poor sinners, in such a way, wherein he may most magnifie his own might; and therefore, he will purchase their pardon with his blood, and make reparation to divine justice, for all the wrongs and injuries, which fallen man had done to his Creator, and his Royal Law, and bestow upon him a better righteousness, than that which *Adam* lost; and bring him into a more safe, high, honourable, and durable estate, than that which *Adam* fell from, when he was in his created perfection. All the attributes of God, do acquiesse in the Imputed Righteousness of Christ, so that a believer may look upon the holiness, justice, and righteousness of God; and rejoyce, and lay himself down in peace. I have read in story, that *Pilat* being called to *Rome*, to give an account unto the Emperour, for some miss-government, and male-administration, he put on the seamless coat of Christ; and all the time that he had that coat upon his back, *Cæsar*'s fury was abated: Christ has put his coat, his Robe of righteousness upon every believer, upon which account, all the Judicial anger, wrath, and fury of God, towards believers

Heb. 7. 25. εἰς τὸ παντελὲς, *To the uttermost* of time, at all times, and for ever, &c.

Isa. 63. 1.

1 *Tim.* 1. 18, 19.

Psal. 4. 8.

Isa. 61. 10.

lievers ceaſeth; *Iſa.* 54. 9. *For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah, ſhould no more go over the earth, ſo I have ſworn, that I would not be wroth with thee, nor rebuke thee:* verſ. 10. *For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed ſaith the Lord that hath mercy on thee.* But,

2. Secondly, Know for your comfort, that, this imputed, this mediatory Righteouſneſs of Chriſt, takes away all your unrighteouſneſs, it cancels every bond, it takes away all iniquity, and anſwers for all your ſins. Lord, here are my ſins of omiſſion, and here are my ſins of commiſſion; but the Righteouſneſs of Chriſt, hath anſwered for them all: here are my ſins againſt the Law, and here are my ſins againſt the Goſpel, and here are my ſins againſt the offers of grace, the tenders of grace, the ſtrivings of grace, the bowels of grace; but the Righteouſneſs of Chriſt hath anſwered for them all. I have read, that, when a Cordial was offered to a godly man that was ſick; Oh (ſaid he) the cordial of cordials which I daily take, is, that the blood of Jeſus Chriſt cleanſeth us from all our ſins. Oh ſirs it would be high blaſphemy, for any to imagine, that there ſhould be more demerit in any ſin, yea, in all ſin, to condemn a believer, than there is merit in Chriſt's righteouſneſs, to abſolve him, to juſtifie him. The righteouſneſs of Chriſt, was ſhadowed out by the glorious Robes, and apparrel of the High Prieſt: That attire, in which the High Prieſt appeared before God, what was it elſe, but a type of Chriſt's righteouſneſs? The filthy garments of *Joſhua* (who repreſented the Church) were not only taken off from him, thereby ſignifying the removal of our ſins; but alſo a new fair garment was put upon him, to ſignifie our being clothed with the wedding garment of Chriſt's righteouſneſs. If any ſhall ſay, how is it poſſible, that a ſoul that is defiled with the worſt of ſins, ſhould be whiter than the ſnow, yea, beautiful and glorious in the eyes of God; the anſwer is

Iſa. 53. 5, 6, 7. *Coloſ.* 2. 12, 13, 14, 15.

1 *John* 1. 7.

Rom. 8. 1, 33, 34, 35.

Exod. 30.

Zach. 3. 4, 5.

Pſal. 51. 7.

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at hand, because, to whomsoever the Lord doth give the pardon of his sins, which is the first part of our justification, to them he doth also impute the righteousness of Christ, which is the second part of our justification before God: *thus David describeth* (saith the Apostle) *the blessedness of the man to whom the Lord imputeth reghteousness without works; saying, blessed are they, whose iniquities are forgiven, and whose sins are covered*: Now to that man, whose sins the Lord forgives, to him he doth impute righteousness also: *Take away the filthy garments from him* (saith the Lord of *Joshua*) *and he said unto him, behold, I have caused thine iniquity to pass from thee, and I will cloth thee with change of raiment*: and what was that change of raiment? surely, the perfect obedience and righteousness of the Lord Jesus, which God doth impute unto us; in which respect, also, we are said, by justifying faith, to put on the Lord Jesus; and to be clothed with him, as with a garment. And no marvel if, being so apparelled, we appear beautiful and glorious in the sight of God. *To her* (that is, to Christ's Bride) *was granted, that she should be arrayed in fine linnen, clean and white, for the fine linnen is the righteousnesses of saints*: This perfect righteousness of Christ, which the Lord imputeth to us, and wherewith (as with a garment) he clothed us, is the only righteousness which the Saints have to stand before God with; and having that Robe of righteousness on, they may stand with great boldness and comfort, before the judgment-seat of God. But,

Rom. 4. 6, 7.

Zach. 3. 4.

Rom. 13. 14. *Gal.* 3. 27.

Rev. 19. 8.

Thirdly, Know for your comfort, that this righteousness of Christ, presents us perfectly righteous in the sight of God; *He is made to us righteousness*. The Robe of innocency, like the veil of the Temple is rent asunder: our righteousness is a ragged righteousness, our righteousnesses are as filthy rags. Look, as under rags the naked body is seen, so under the rags of our righteousness, the body of death is seen: Christ is all in all, in regard of righteousness; *Christ is the end of the Law, for righteousness to them that believe.*

3.

1 Cor. 1. 30.

Isa. 64. 4.

Rom. 10. 4.

That

Finis perficiens non interficiens: Aug.

That is, through Chriſt, we are as righteous, as if we had ſatisfied the Law in our own perſons. The end of the Law, is to juſtifie and ſave thoſe which fulfil it; Chriſt ſubjected himſelf thereto, he perfectly fulfilled it for us, and his perfect righteouſneſs is imputed to us; Chriſt fulfilled the moral Law, not for himſelf, but for us, therefore Chriſt doing it for believers, they fulfil the Law in Chriſt; and ſo Chriſt by doing, and they believing in him that doth it, do fulfil the Law: or Chriſt may be ſaid to be the end of the Law, becauſe the end of the Law is perfect righteouſneſs, that a man may be juſtified thereby, which end we cannot attain of our ſelves, through the frailty of our fleſh, but by Chriſt we attain it, who hath fulfilled the Law for us. Chriſt hath perfectly fulfilled the Decalogue for us, and that 3 ways: 1. In his pure conception: 2. In his godly life: 3. in his holy and obedient ſufferings and all for us: for whatſoever the Law required that we ſhould be, do or ſuffer, he hath performed in our behalf. Therefore one wittily ſaith, that Chriſt is *Telos*, *the end* or *tribute*; and we by his payment, *Apoteleis*, *Tribute free*; we are diſcharged by him, before God. Chriſt, in reſpect of the integrity and purity of his nature, being conceived without ſin; and in reſpect of his life and actions, being wholly conformed to the abſolute righteouſneſs of the Law; and in reſpect of the puniſhment which he ſuffered, to make ſatisfaction unto God's juſtice, for the breach of the Law: in theſe reſpects, Chriſt is the perfection of the Law, and *the end of the Law, for righteouſneſs to them that believe.* *Jacob* got the bleſſing in the garment of his elder brother; ſo, in the garment of Chriſt's righteouſneſs, who is our elder brother, we obtain the bleſſing, yea, *all ſpiritual bleſſings in heavenly places; we are made the righteouſneſs of God in him.* The Church, ſaith *Marlorat*, which puts on Chriſt, and his righteouſneſs, is more illuſtrious than the air is by the ſun. The infinite wiſdom and power of dear Jeſus in reconciling the Law and the Goſpel, in this great myſtery of juſtification, is greatly to be magnified. In the bleſſed Scriptures,

Arctius.

Mat. 1. 18. *Luk.* 1. 35. 2 *Cor.* 5. 21. *Col.* 1. 20.

Eph. 1. 4. 2 *Cor.* 5. *ult.*

ptures, we find the righteousness of Justification, to take its various denominations: In respect of the material cause, it is called the righteousness of the Law: In respect of the efficient cause, it is called the righteousness of Christ; in respect of the formal, It is called the righteousness of God, he imputing of it: In respect of the instrumental cause, it is called the righteousness of faith: And in respect of the moving and final cause, we are said to be justified freely by Grace. The Law, as it was a Covenant of works, required exact and perfect obedience, in men's proper persons; this was legal Justification. But in the new Covenant, God is contented to accept this righteousness in the hand of a surety, and this is Evangelical Justification; this righteousness presents us in the sight of God, as *all fair*; Cant. 4. 7. as *complete*; Colos. 2. 10. as *without spot or wrinkle*; Eph. 5. 27. as *without fault before the throne of God*; Rev. 14. 5. as *holy, and unblameable, and unreproveable in his sight*; Colos. 1. 22. Oh the happiness and blessedness, the safety and glory of those precious souls; who, in the righteousness of Jesus Christ, stand perfectly righteous in the sight of God. but,

Rom. 5. 17.
1 *Cor.* 1. 30.
Rom. 3. 22.
Phil. 3. 9.
Phil. 3. 9.
Rom. 3. 24.
Titus. 3. 7.

Fourthly, know for your comfort, that this imputed righteousness of Christ, will answer to all the fears, doubts and objections of your souls: How shall I look up to God? the answer is, in the righteousness of Jesus Christ: how shall I have any communion with a holy God in this world? the answer is, in the righteousness of Christ: How shall I find acceptance with God? the answer is, in the righteousness of Christ: How shall I die? the answer is, in the righteousness of Christ: How shall I stand before a Judgment seat? the answer is, in the righteousness of Jesus Christ. Your sure and only way, under all temptations, fears, conflicts, doubts and disputes, is, by faith, to remember Christ, and the sufferings of Christ, as your Mediator and Surety: and say, Oh Christ, thou art my sin, in being made sin for me; and thou art my curse, being made a curse for me: or rather, I am thy sin, and thou art my righteousness; I am thy curse, and thou art

4.

2 *Cor.* 5. 21.
Gal. 3. 13.

my bleſſing; I am thy death, and thou art my life; I am the wrath of God to thee, and thou art the love of God to me; I am thy hell, and thou art my heaven. Oh ſirs, if you think of your ſins, and of God's wrath; if you think of your guiltineſs, and of God's juſtice; your hearts will faint and fail, they will fear and tremble, and ſink into deſpair; if you do not think of Chriſt, if you do not ſtay and reſt your ſouls upon the mediatory righteouſneſs of Chriſt, The Imputed Righteouſneſs of Chriſt. The Imputed Righteouſneſs of Chriſt, anſwers all cavils and objections (though there were millions of them) that can be made againſt the good eſtate of a believer. This is a precious truth more worth than a world, that all our ſins are pardoned, not only in a way of truth and mercy, but in a way of juſtice. Satan and our own conſciences will object many things againſt our ſouls, if we plead only the mercy and the truth of God; and will be ready to ſay, oh but where is then the juſtice of God? can mercy pardon without the conſent of his juſtice? but now, whilſt we reſt upon the ſatisfaction of Chriſt, *juſtice and mercy kiſs each other*; yea, juſtice ſaith, I am pleaſed: in a day of temptation, many things will be caſt in our diſh, about the multitude of our ſins, and the greatneſs of our ſins, and the grievouſneſs of our ſins, and about the circumſtances and aggravations of our ſins; but that good word *Chriſt, hath redeemed us from all iniquities*, he hath paid the full price that juſtice could exact or require; and that good word, *mercy rejoyceth againſt judgment*, may ſupport, comfort and bear us up under all. The infinite worth of Chriſt's obedience, did ariſe from the dignity of his perſon, who was God-man; ſo that all the obedience of Angels and men, if put together, could not amount to the excellency of Chriſt's ſatisfaction. The righteouſneſs of Chriſt, is often called the righteouſneſs of God, becauſe it is a righteouſneſs of God's providing, and a righteouſneſs that God is fully ſatisfied with; and therefore, no fears, no doubts, no cavils, no objections, no diſputes can ſtand before this bleſſed and glorious righteouſneſs

Pſal. 85. 10.

Titus 2. 14.

James 2. 13.

ousnes of Jesus Christ, that is imputed to us. But,

5.

Fifthly, know for your comfort, that the imputed righteousnes of Christ is the best title that you have to shew for *a Kingdom that shakes not, for riches that corrupt not, for an inheritance that fadeth not away, and for an house not made with hands, but one eternal in the heavens.* 'Tis the fairest certificate that you have to shew for all that happines and blessednes that you look for in that other world: The righteousnes of Christ is your life, your joy, your comfort, your crown, your confidence, your heaven, your all; oh that you were still so wise, as to keep a fixed eye, and an awakened heart upon the mediatory righteousnes of Christ; for that's the righteousnes, by which you may safely and comfortably live, and by which you may happily and quietly die. It was a very sweet and golden confession, which *Bernard* made, when he thought himself to be at the point of death: I confes, said he, I am not worthy, I have no merits of mine own to obtain heaven by: but my Lord had a double right thereunto; an hereditary right as a son, and a meritorious right as a sacrifice; he was contented with the one right himself, the other right he hath given unto me; by the vertue of which gift, I do rightly lay claim unto it, and am not confounded: ah, that believers would dwell much upon this, that they have a righteousnes in Christ; that is, as full, perfect and compleat, as if they had fulfilled the Law; *Christ being the end of the Law for righteousnes to believers*, invests believers with a righteousnes, every way as compleat, as the personal obedience of the Law, would have invested them withal; yea, the righteousnes that believers have by Christ is, in some respect, better than that they should have had by *Adam*: 1. Because of the dignity of Christ's person, he being the son of God, his righteousnes is more glorious than *Adam*'s was, *his righteousnes is called the righteousnes of God; and we are made the righteousnes of God in him.* The first *Adam* was a mere man, the second *Adam* is God and man. 2. Because the righteousnes is perpetual; *Adam* was a mutable person,

Heb. 12. 28. 1 *Pet.* 1 3, 4, 5. 2 *Cor.* 5. 1, 2, 3, 4.

Guliel. Abbas, in vita Bern. lib. 1. *cap.* 12.

Rom. 8. 3, 4.

2 *Cor.* 5. 21.

he loſt his righteouſneſs (in one day ſay ſome) and all that glory which his poſterity ſhould have poſſeſſed, had he ſtood faſt in innocency: But the righteouſneſs of Chriſt cannot be loſt; his righteouſneſs is like himſelf, from everlaſting to everlaſting, 'tis an everlaſting righteouſneſs; when once this white rayment is put upon a believer, it can never fall off, it can never be taken off. This ſplendid glorious righteouſneſs of Jeſus Chriſts, is as really a believers, as if he had wrought it himſelf. A believer is no loſer, but a gainer by *Adam*'s fall; by the loſs of *Adam*'s righteouſneſs, is brought to light, a more glorious and durable righteouſneſs, than ever *Adam*'s was; and upon the account of an intereſt in this righteouſneſs, a believer may challenge all the glory of that upper world. But,

Dan. 9. 24.

Rev. 19. 8.

6. Sixthly, know for your comfort, that this imputed righteouſneſs of Chriſt, is the only true baſis, bottom and ground, for a believer to build his happineſs upon, his joy and comfort upon, and the true peace and quiet of his conſcience upon: what, though Satan, or thy own heart, or the world condemns thee; yet, in this thou maiſt rejoyce, that God juſtifies thee: you ſee what a bold challenge *Paul* makes, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of God's elect, it is God that juſtifieth?* ſome read it queſtion-wiſe, thus, *ſhall God that juſtifieth?* no ſuch matter: and if the judg acquit the priſoner at the bar, he cares not, though the Jaylor, or his fellow priſoners condemn him; ſo here, there are nó accuſers that a believer needs to fear, ſeeing that it is God himſelf, who is the ſupreme Judg, that abſolves him as juſt; God abſolves, and therefore it is to no purpoſe for Satan to accuſe us, *Rev.* 12. 10. nor for the Law of *Moſes* to accuſe us, *John* 5. 45. nor for our own Conſciences to accuſe us, *Rom.* 2. 25. nor for the world to accuſe us: God is the higheſt Judg, and his Tribunal-ſeat is the ſupreme Judgment-ſeat; therefore, from thence there is no appealing: As amongſt men, perſons accuſed or condemned, may appeal, till they come to the higheſt Court; but if, in the higheſt, they are abſolved and diſcharged, then they are free, and ſafe,

Rom. 8. 33. ἐγκαλέσει, ſignifies *in jus vocare, to call into the law.* It is a Law cuſtom to clear men by Proclamation, if one hath been indicted at the Aſſizes, and no Bill brought in againſt him, there is an Oh yes made, if any have any thing to ſay againſt the priſoner at the bar, let him come forth, ſince he ſtands upon his freedom The application is eaſie.

safe, and well, so the believer being absolved before God's Tribunal seat, there is no further accusations to be feared, all appeals from thence being void, and of no force: The consideration of which should arm us, and comfort us, and strengthen us against all terrours of conscience, guilt of sin, accusation of the Law, and cruelty of Satan; in as much as these either dare not appear before God, to accuse us, or charge us; or if they do, it is but lost labour. *Ambrose* gives the sence thus; None can or dare retract the judgment of God; for he confidently provoketh all adversaries, if they dare come forth to accuse; not that there is no cause, but because God hath justified: *It is God that justifieth*, therefore it is in vain to accuse them; and *It is God that justifieth them*, if God doth it, none can reverse it, for there are none that are equal with God: Let all the accusations, which shall come in against thee, from one hand or another, be true or false, they shall never hurt thee; for he, from whom there is no appeal, hath fully acquitted thee, and therefore no accusation can endanger thy peace. Ah, what a strong Cordial would this be to all the people of God, if they would but live in the power of this glorious truth, that *It is God that justifies them*, and that there lies no accusations in the Court of Heaven against them! the great reason why many poor Christians are under so many dejections, despondencies and perplexities is because they drink no more of this water of life. *It is God that justifieth:* did Christians live more upon this breast, *It is God that justifieth*, they would be no more like *Pharaoh*'s lean Kine, but would be fat and flourishing, did they but draw more out of this Well of salvation, *It is God that justifieth*; how would their spirits revive, and a new life rise up in them, as did in the dead child, by the Prophet *Elisha*'s applying himself to it. The Imputed Righteousness of Christ, is a real, sure and solid foundation, upon which, a believer may safely build his peace, joy, and everlasting rest; yea, it will help him to glory in tribulations, and to triumph over all adversities; *Isa.* 45. 24. *Surely, shall one say, in the Lord I have righteousness and strength.*

Gen. 41. 1, 2, 3.

2 *King.* 4. 34, 35, 36, 37.

Rom. 5. 1, 2, 3.

ſtrength. That which is the greateſt terrour in the world to unbelievers, is the ſtrongeſt ground of comfort to believers; that is, the juſtice and wrath of God againſt ſin. Look how it was when the Angel appeared at the reſurrection of our Saviour Jeſus Chriſt; *The keepers were affrighted, and became as dead men*: but it was ſaid to the women, *Fear not ye, for ye ſeek Jeſus of Nazareth, that was crucified:* ſo it is much more in this caſe; when God's Juſtice is powerfully manifeſted, the ſinners of *Sion* and the world, are afraid and terrified: but yet poor believers ſeek for Chriſt who was crucified, ye need not fear any thing; yea, you may be wonderfully cheared at this and it is your greateſt comfort, that you have to deal with this juſt God, who hath already received ſatisfaction for your ſins. It is obſervable that the Saints triumph in the juſtice and judgments of God, that are moſt terrible to the enemies of God, in that which is the ſubſtance of the ſong of *Moſes* and the Lamb, *Rev.* 15. 3, 4, 5. ſo in that *Luk.* 26. 28. where the day of judgment is deſcribed (ſay ſome) and that in it, *there ſhall be diſtreſs of nations, and men's hearts failing them for fear* (*viz.* of the juſtice and wrath of God:) Why ſo? it is *for looking after thoſe things that are to come upon the earth; for the powers of the earth ſhall be ſhaken*, &c. *But when theſe things begin to come to paſs; Then look up, and lift up your heads, for your redemption draweth near.* This day is the moſt dreadful day that ever was in the world to all the ungodly, but the juſt and faithful, then ſhall be able to lift up their heads; to ſee all the world on a light fire about them, and all the Elements in terrible confuſion. But how dare a poor creature lift up his head in ſuch a caſe as this? *They ſhall ſee the ſon of man, coming in a cloud, with power and great glory:* here is enough to comfort the poor members of Chriſt, to ſee Chriſt, on whom they have believed, and who hath ſatisfied God's juſtice for them, and imputed his own righteouſneſs to them: to ſee him ſet upon his judgment ſeat, cannot but be matter of joy and rejoycing to them. Now they ſhall find the power of that word upon their

Mat. 28. 4, 5.

Iſa. 33. 14.

their ſouls; *Iſa.* 40. 1. *Comfort ye, comfort ye my people, ſaith the Lord; ſpeak ye comfortably to Jeruſalem, and ſay unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received at the Lord's hand, double for her ſins: i.e.* Their conflict with the wrath of God, is at an end, the puniſhment of their iniquity is accepted, they have received in their head and ſurety, Chriſt Jeſus, double for their ſins: *i.e.* Juſtice hath paſſed upon them, in their head, Chriſt Jeſus; and they are ſure that the judg of all the earth will do right, and will not puniſh their ſins twice: The exactneſs of Gods juſtice cannot do this, *Job* 34. 10. *Far be it from God, that he ſhould do wickedneſs, and from the Almighty, that he ſhould commit iniquity:* verſ. 12. *Yea, ſurely God will not do wickedly; neither will the Almighty pervert judgment.* It would be high injuſtice in a magiſtrate, to puniſh the ſame offence twice: and it would be high blaſphemy for any to aſſert, that ever God ſhould be guilty of ſuch injuſtice. Whilſt Chriſtians ſet up a righteouſneſs of their own, and build not upon the righteouſneſs of Chriſt, how unſetled are they? how miſerably are they toſſed up and down, ſometimes fearing and ſometimes hoping, ſometimes ſuppoſing themſelves in a good condition, and anon ſeeing themſelves upon the very brink of hell? but now, all is quiet and ſerene with that ſoul that builds upon the righteouſneſs of Chriſt; for he *being juſtified by faith, hath peace with God:* obſerve that noble deſcription of Chriſt, in that, *Iſa.* 32. 2. *And a man* (that is, the man Chriſt Jeſus) *ſhall be as a hiding place from the wind, and a covert from the tempeſt, as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.* When a man is clothed with the righteouſneſs of Chriſt, who is God man, it is neither wind nor tempeſt, it is neither drought nor wearineſs, that can diſturb the peace of his ſoul; for Chriſt and his righteouſneſs will be a hiding place, a cover, and rivers of water, and the ſhadow of a great rock unto him: for, being at perfect peace with God, he may well ſay with the Pſalmiſt, *I will lay me down in peace:* The peace and comfort of an awakened

Rom. 10. 3.

Rom. 5. 1.

Iſa. 26. 3. *Pſal.* 4. 6, 7, 8.

awakened ſinner, can never ſtand firm and ſtable, but upon the Baſis of a poſitive righteouſneſs: When a ſenſible ſinner caſts his eye upon his own righteouſneſs, holineſs, faſtings, prayers, tears, humblings, meltings; he can find no place for the ſole of his foot to reſt firmly upon, by reaſon of the ſpots, and blots, and blemiſhes, that cleaves both to his graces and duties; He knows that his prayers need pardon, and that his tears need waſhing in the blood of the Lamb, and that his very righteouſneſs needs another's righteouſneſs, to ſecure him from condemnation.

Pſal. 130. 3. *If thou Lord, ſhouldſt mark iniquity, O Lord, who ſhall ſtand?*

Pſal. 1. 5. that is, *rectus in curia, ſtand*, that is, in judgment: Extremity of juſtice he deprecateth; he would not be dealt with in rigour and rage: The beſt man's life, is fuller of ſins, than the firmament is of ſtars, or the furnace of ſparks; and therefore who can ſtand in judgment, and not fall under the weight of thy juſt wrath, which burneth as low as hell it ſelf, *i. e.* none can ſtand: were the faults of the beſt man alive but written in his forehead, he was never able to ſtand in judgment: when a man comes to the Law for Juſtification, it convinceth him of ſin; when he pleads his innocence, that he is not ſo great a ſinner as others are, when he pleds his righteouſneſs, his duties, his good meanings, and his good deſires; the Law tells him that they

Dan. 5. 27. are all weighed in the ballance of the ſanctuary, and found too light; the Law tells him, that the beſt of his duties will not ſave him, and that the leaſt of his ſins will damn him; the Law tells him, that his own righteouſneſſes, are as filthy rags, do but defile him; and that his beſt ſervices do but witneſs againſt him; The Law looks for perfect and perſonal obedience, and becauſe the ſinner cannot come

Gal. 3. 10. up to it, it pronounceth him accurſed; and though the ſinner ſues hard for mercy, yet the Law will ſhew him

Heb. 12. 17. none, no though he ſeeks it carefully with tears: but, now, when the believing ſinner caſts his eye upon the righteouſneſs of Chriſt, he ſees that righteouſneſs to be a perfect and exact righteouſneſs, as perfect and exact as that of the Law, yea, it is the very righteouſneſs of the Law, though

though not performed by him, yet by his ſurety, *the Lord his righteouſneſs*; and upon this foundation he ſtands firm, and *rejoyces with joy unſpeakable, and full of glory.* The Saints of old have always placed their happineſs, peace, and comfort in their perfect and compleat Juſtification, rather than in their imperfect and incompleat ſanctification, as you may ſee by the Scriptures in the margent, with many others that are ſcattered up and down in the bleſſed book of God. That text is worthy to be written in letters of Gold, *Iſa.* 61. 10. *I will greatly rejoyce in the Lord* (ſaith the ſound believer) *my ſoul ſhall be joyful in my God; for he hath clothed me with the garments of ſalvation,* (He hath imputed and given unto me the perfect holineſs and obedience of my bleſſed Saviour, and made it mine) *he hath covered me* (all over, from top to toe) *with the robe of righteouſneſs as a bride groom decketh himſelf with ornaments, and as a bride adorneth her ſelf with her jewels.* Though a Chriſtian's inherent righteouſneſs be weak and imperfect, maimed and ſtained, blotted and blurred, as it is; yet it affords much comfort, peace, joy, and rejoycing, as you may ſee, by comparing the Scriptures in the Margent together: *Job* was much taken with his inherent righteouſneſs, *Job* 29. 14. *I put on righteouſneſs, and it cloathed me; my judgment was as a robe, and a diadem unto me.* Look as ſober, modeſt, comely apparel, doth much ſet forth, and adorn the body in the eyes of men; ſo doth inherent grace, inherent holineſs, inherent righteouſneſs, when it ſparkles in the faces, lips, lives, and good works of the Saints, much more beautifie and adorn them in the eyes, both of God and man. Now, if this garment of inherent righteouſneſs, that hath ſo many ſpots and rents in it, will adorn us, and joy us ſo much, what a beauty and glory is that, which the Lord our God hath put upon us, in clothing us with the robe of his ſon's righteouſneſs; for by this means we ſhall recover more by Chriſt, than we loſt by *Adam*: the robe of righteouſneſs, which we have gotten by Chriſt, the ſecond *Adam*, is far more glorious, than that which we were deprived of, by the firſt *Adam.* But,

Jer. 23. 6.
1 *Pet.* 1. 8.
Luk. 7. 48, 50.
Rom. 4. 6, 8.
cap. 5. 1, 2.
Iſa. 38. 16, 17.
cap. 45. 24, 25.
Phil. 4. 7.

1 *Chron.* 29. 9.
Job. 27. 4, 5, 6.
Neh. 13. 14, 21, 31.
Iſa. 38. 3.
Prov. 21. 14.
2 *Cor.* 1. 12.
1 *Pet.* 3. 3. 4.
cap. 5. 4.

7. Seventhly, Then know for your comfort, that you
Gal. 6. 14. have the higheſt reaſon in the world to rejoyce and triumph in Chriſt Jeſus; *Phil.* 3. 3. *For we are the circumciſion, which worſhip God in the ſpirit, and rejoyce in Chriſt Jeſus:* we rejoyce in the perſon of Chriſt, and we rejoyce in the righteouſneſs of Chriſt, 2 *Cor.* 2. 14. *Now, thanks be to God, which always cauſeth us to triumph in Chriſt*; *Deo gratias* was ever in *Paul*'s mouth, and ever in *Auſtin*'s mouth, and ſhould be ever in a Chriſtians mouth, when his eye is fixed upon the righteouſneſs of Chriſt: Every believer is in a more bleſſed and happy eſtate, by means of the righteouſneſs of Chriſt, than *Adam* was in innocency, and that upon a three-fold account; all which are juſt and noble grounds for every Chriſtian to rejoyce and triumph in Chriſt Jeſus: 1. That righteouſneſs which
Gen. 3. *chap.* *Adam* had, was uncertain, and ſuch, as it was poſſible for
Pſal. 8. 5. him to loſe; yea, he did loſe it, and that in a very ſhort
Eccleſ. 7. 29. time: God gave him power and freedom of will, either to hold it, or loſe it; and we know, ſoon after, upon choice, he proved a Bankrupt: but the righteouſneſs that we have by Jeſus Chriſt, is made more firm and ſure to us: it is that good part, that noble portion, that ſhall
Luk. 10. 42. never be taken from us, as Chriſt ſaid to *Mary*. *Adam* ſinned away his r ghteouſneſs, but a believer cannot ſin
1 *John* 2. 9. away the righteouſneſs of Jeſus Chriſt: It is not poſſible
Rom. 8. 35, 39. for the Elect of God, ſo to ſin, as to loſe Chriſt, or to ſtrip themſelves of that robe of righteouſneſs, which Chriſt
Mat. 16. 18. hath put upon them. The gates of hell ſhall never be able to prevail againſt that ſoul, that is intereſted in Chriſt, that is clothed with the righteouſneſs of Chriſt: Now, what higher ground of joy and triumph in Chriſt Jeſus, can there be than this. But Secondly, the righteouſneſs that *Adam* had, was in his own keeping, the ſpring and root of it was founded in himſelf, and that was the cauſe
Luk. 15. 12, 13. why he loſt it ſo ſoon: *Adam* (like the Prodigal ſon) had all his portion, his happineſs, his holineſs, his bleſſedneſs his righteouſneſs, in his own hands, in his own keeping; and ſo quickly loſt ſtock and block, as ſome ſpeak it: O

but

but now, that blessed righteousness that we have by Jesus Christ, is not in our own keeping, but in our father's keeping. Look, as our persons, graces and inherent righteousness are kept (as in a Garrison) by the power of God unto salvation; so that righteousness that we have by Jesus Christ, is kept for us by the mighty power of God, unto salvation; God the father is the Lord Keeper, not only of our inherent righteousness, but also of the imputed righteousness of Jesus Christ unto us: *My sheep shall never perish* (saith our Saviour, *John* 10. 28, 29.) *neither shall any pluck them out of my hand; my father that gave them me, is greater than all, and none is able to pluck them out of my father's hands.* Though the Saints may meet with many shakings and tossings in their various conditions in this world; yet their final perseverance, till they come to full possession of eternal life, is certain: God is so unchangeable in his purposes of love, and so invincible in his power; that neither Satan, nor the world, nor their own flesh, shall ever be able to separate them from *a Crown of righteousness*, 2. Tim. 4. 7, 8. *A Crown of life*, Rev. 2. 10. *A Crown of glory*, 1 Pet. 5, 4.. The power of God is so far above all created opposition, that it will certainly maintain the Saints in a state of Grace. Now, what a bottom and ground for rejoycing and triumphing in Christ Jesus, is here. But Thirdly, Admit, that the righteousness that *Adam* had in his Creation, had been unchangeable, and that he could never have lost it; yet, it had been but the righteousness of a man, of a mere creature, and what a poor, low righteousness would that have been, to that high and glorious righteousness that we have by Jesus Christ, which is the righteousness of such a person as was God as well as man; yea, that righteousness that we have by Jesus Christ, is a higher righteousness, and a more excellent, transcendent righteousness, than that of the Angels; though the righteousness of the Angels be perfect and compleat in its kind, yet it is but the righteousness of mere creatures; But the righteousness of the Saints, in which they stand clothed before the throne of God, is the righte-

1 *Pet.* 1. 5. φρουρουμενους, the original is a military word, and signifies safekeeping; kept as with a Guards, or in a Garrison, that is well fenced with walls and works, and so is made impregnable.

ousnesse of that person, which is both God and man. Look as the second *Adam* was a far more excellent person, than the first *Adam* was: *The first man was of the earth, earthy*; (as the Apostle speaks) *The second was the Lord from heaven* (not for the matter of his body, for he was made of a woman, but for the original and dignity of his person; whereof you may see a lively and lofty description in *Heb.* 1. 2, 3.) so his righteousnesse also, must needs be far more excellent, absolute, glorious, and every way all-sufficient to satisfie the infinite justice of God, and the exact perfection of his holy Law, than ever *Adam*'s righteousnesse, could possibly have done. Remember sirs, that that righteousnesse that we have by Jesus Christ, is called the righteousnesse of God: *He made him to be sin for us, who knew no sin; that we might be made the righteousnesse of God in him*, saith the Apostle, in 2 *Cor.* 5. 21. Now, that righteousnesse that we have by Jesus Christ, is called the righteousnesse of God: 1. because it is such a righteousnesse as God requires: 2. As he approves of, and accepts: 3. As he takes infinite pleasure, and delight, and satisfaction in. The Righteousnesse the Apostle speaks of in that Scripture last mentioned, is not to be understood of the essential righteousnesse of Christ, which is infinite, and no ways communicable to the creature, unless we will make a creature a God; but we are to understand it, of that righteousnesse of Christ, that is imputed to believers, as their sin is imputed to him. Now, what a Well of salvation is here? what three noble grounds, and what matchless bottoms are here, for a Christian's joy and triumph in Christ Jesus? who hath put so glorious a Robe, as his own righteousnesse upon them. Ah Christians, let not the consolations of God, be small in your eyes; why take you no more comfort and delight in Christ Jesus? why rejoyce you no more in him? not to rejoyce in Christ Jesus is a plain breach of that Gospel command; *Rejoyce in the Lord alway* (that is, rejoyce in Christ) *and again I say rejoyce*, saith the Apostle; he doubleth the mandate, to shew the necessity and excellency of the duty: so *Phil.* 3. 1. *Finally, my brethren, rejoyce*

1 *Cor.* 15. 47. Look, as *Adam* conveighs his guilt to all his children, so Christ conveighs his righteousnesse to all his: he was *caput cum fœdere*, as well as the first *Adam*.

Job 15. 11.

Phil. 4. 4.

joyce in the Lord. Now, in ſome reſpects, the breach of the commands of the Goſpel, are greater than the breach of the commands of the Moral Law; for the breach of the commands of the Goſpel carrieth in it a contempt and light eſteem of Jeſus Chriſt. Men's not rejoycing in Chriſt Jeſus, muſt flow from ſome dangerous humour, and baſe corruption or other, that highly diſtempers their precious ſouls. If all created excellencies, if all the privileges of God's people, if all the kingdoms of the earth, and the glory of them, were to be preſented at one view, they would all appear as nothing, and emptineſs, in compariſon of the excellency and fulneſs that is to be found in Chriſt Jeſus: and therefore, the greater is their ſin, who rejoyce not in Chriſt Jeſus. Do you ask me where be my Jewels? my Jewels are my Husband, and his Triumphs, ſaid *Phocion*'s wife: do you ask me, where be my ornaments? my ornaments are my two ſons, brought up in vertue and learning, ſaid the mother of the *Gracchi*. Do you ask me where be my Treaſures? my Treaſures are my friends, ſaid *Conſtantius*, the father of *Conſtantine*: but now, if you ask a child of God (when he is not clouded, tempted, deſerted, dejected) where be his Jewels, his Treaſures, his Ornaments, his comfort, his joy, his delight; he will anſwer with that Martyr, none but Chriſt, none but Chriſt: Oh! none to Chriſt, none to Chriſt; *Chriſt is all in all unto me*, Coloſ. 3. 11. *Æterna erit exultatio, quæ bono lætatur æterno: That joy laſts for ever, whoſe object remains for ever:* ſuch an object is our Lord Jeſus Chriſt, and therefore the joy of the ſaints ſhould ſtill be exerciſed upon our Lord Jeſus Chriſt; ſhall the worldling rejoyce in his barns, the rich man in his bags, the ambitious man in his honours, the voluptuous man in his pleaſures, and the wanton in his *Dalilahs*; and ſhall not a Chriſtian rejoyce in Chriſt Jeſus, and in that robe of righteouſneſs, and in thoſe garments of ſalvation, with which Chriſt hath covered him. The joy of that Chriſtian that keeps a fixed eye upon Chriſt and his righteouſneſs, cannot be expreſſed, it cannot be painted, no man can

See *Heb.* 2. 2, 3. 8. 6. 10. 28, 29.

Plutarch in Phocione.

Iſa. 61. 10.

can paint the ſweetneſs of the honey-comb, nor the ſweetneſs of a cluſter of *Canaan*, nor the fragrancy of the Roſe of *Sharon*: As the being of things cannot be painted, ſo the ſweetneſs of things cannot be painted: The joy of the Holy Ghoſt cannot be painted, nor that joy that ariſes in a Chriſtian's heart, who keeps up a daily converſe with Chriſt and his righteouſneſs, cannot be painted, it cannot be expreſſed: who can look upon the glorious body of our Lord Jeſus Chriſt; and ſeriouſly conſider, that even every vein of that bleſſed body did bleed to bring him to heaven, and not rejoyce in Chriſt Jeſus? who can look upon the glorious righteouſneſs of Chriſt, imputed to him, and not be filled with an exuberancy of ſpiritual joy in God his Saviour? There is not the pardon of the leaſt ſin, nor the leaſt degree of grace, nor the leaſt drop of mercy, but coſt Chriſt dear, for he muſt die, and he muſt be made a ſacrifice, and he muſt be accurſed, that pardon may be thine, and grace thine, and mercy thine: and oh how ſhould this draw out thy heart to rejoyce and triumph in Chriſt Jeſus. The work of redemption ſets both Angels and Saints a rejoycing and triumphing in Chriſt Jeſus; and why not we, why not we alſo, who have received infinite more benefit by the work of Redemption, than ever the Angels have? A beautiful face is at all times pleaſing to the eye; but then eſpecially, when there is joy manifeſted in the countenance. Joy in the face puts a new beauty upon a perſon, and makes that which before was beautiful, to be exceeding beautiful, it puts a luſtre upon beauty; ſo does holy joy and rejoycing in Chriſt Jeſus, put (as it were) a new beauty and luſtre upon Chriſt. Though the Romans puniſhed one that feaſted, and looked out at a window, with a Garland on his head, in the ſecond *Punick* war: yet, you may be ſure, that God will never puniſh you for rejoycing and triumphing in Chriſt Jeſus, let the times be never ſo ſad or bad, in reſpect of war, blood or miſery. But,

Rev. 5. 11, 12, 13, 14.
Rev. 1. 5, 6. *cap.* 5. 8, 9, 10.
Plin. l. c. 7.

8. Eighthly, The Imputed Righteouſneſs of Chriſt may ſerve to comfort, ſupport, and bear up the hearts of the people

people of God, from fainting and sinking under the sense of the weakness and imperfection of their inherent righteousness. The Church of old have lamentingly said, *we are all as an unclean thing, and all our righteousness is as filthy rags:* when a Christian keeps a serious eye upon the spots, blots, blemishes, infirmities, and follies, that cleaves to his inherent righteousness, fears and tremblings arise, to the sadding and sinking of his soul; but when he casts a fixed eye upon the righteousness of Christ imputed to him, then his comforts revive, and his heart bears up; for though he hath no righteousness of his own, by which his soul may stand accepted before God, yet he hath Gods righteousness, which infinitely transcends his own, and such as, in God's account, goes for his, as if he had exactly fulfilled the righteousness which the Law requires; according to that of the Apostle, *Rom. 9. 30. What shall we say then? the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.* Faith wraps it self in the righteousness of Christ, and so justifieth us. The Gentiles fought righteousness, not in themselves, but in Christ; which they apprehending by faith, were by it justified in the sight of God, and the Jews seeking it in themselves, and thinking, by the goodness of their own works, to attain to the righteousness of the Law, missed of it; it being in no man's power, perfectly to fulfil the same, only Christ hath exactly fulfilled it, for all that, by faith, close savingly with him. Oh sirs, none can be justified in the sight of God, by a righteousness of their own making: but whosoever will be justified, must be justified by the righteousness of Christ through faith. The Gentiles, by faith attain the righteousness of the Law, therefore the righteousness of the Law, and of faith, are all one; *viz.* in respect of matter and form, the difference is only in the worker; The Law requires it to be done by our selves; the Gospel mitigates the rigour of the Law, and offers the righteousness of Christ, who performed the Law, even to a hairs breadth. The right way to righteousness for justification

Isa 64. 6.

Rom. 3. 25, 28. cap. 10. 2. Gal. 2. 16. Tit. 3. 5.

juſtification is by Chriſt, who is the way, the door, the truth, and the life; becauſe we want a righteouſneſs of our own, God hath aſſigned us the righteouſneſs of Chriſt, which is infinitely better than our own, yea, better than our very lives, may I not ſay, yea better than our very ſouls. *The branch Chriſt Jeſus is called Jehovah Tſidkenu, the Lord our righteouſneſs*, Jer. 23. 6. *And this is his name, whereby he ſhall be called*, THE LORD OUR RIGHTEOUSNESS: Where note, firſt, to be called by this name, is to be ſo really, for Chriſt is never called what he is not: and ſo he is, to the ſame purpoſe, elſewhere called *Immanuel, God with us*; that is, he ſhall be ſo indeed, *God with us*; ſo here he ſhall be called, *the Lord our righteouſneſs*; that is, he ſhall be ſo indeed. Secondly, obſerve this is one of his glorious names, that is, one of his Attributes, which he accounts his excellency, and his glory. Now all the attributes of Chriſt are unchangeable, ſo that he can as eaſily change his nature as his name. Now remember, that this imputed righteouſneſs of Chriſt, procures acceptance for our inherent righteouſneſs: when a ſincere Chriſtian caſts his eye upon the weakneſſes, infirmities and imperfections, that daily attend his beſt ſervices, he ſighs and mourns; but if he looks upward, to the Imputed Righteouſneſs of Jeſus Chriſt, that ſhall bring forth his infirm, weak and ſinful performances, perfect, ſpotleſs and ſinleſs, and approved according to the tenour of the Goſpel, ſo that they become ſpiritual ſacrifices, he cannot but rejoyce. For as there is an imputation of righteouſneſs to the perſons of believers, ſo there is alſo, an imputation to their ſervices and actions: As the fact of *Phineas*, was imputed to him for righteouſneſs; ſo the imperfect good works that are done by believers, are accounted righteouſneſs, or (as *Calvin* ſpeaks) are accounted for righteouſneſs, they being dipped in the blood of Chriſt: (*tincta ſanguine Chriſti*) *i. e.* they are accounted righteous actions; and ſo ſincere Chriſtians ſhall be judged according to their good works, though not ſaved for them. And 'tis obſervable in that famous proceſs of the laſt

Mat. 1. 23.

1 *Pet.* 2. 5.

Pſal. 106. 31.

Rev. 11. 18. *cap.* 20. 12. *Mat.* 25. 34, 35, 36, 37.

laſt judgment, that the ſupreme judge makes mention of the bounty and liberality of the Saints; and ſo beſtows the Crown of life, and the eternal inheritance upon them; ſo that, though the Lord's faithful ones have eminent cauſe to be humbled and afflicted, for the many weakneſſes that cleaves to their beſt duties; yet, on the other hand, they have wonderful cauſe to rejoyce and triumph, that they are made perfect through Jeſus Chriſt, and that the Lord looks at them (through the righteouſneſs of Chriſt) as fruits of his own ſpirit. The Sun of Righteouſneſs hath healing enough in his wings, for all our ſpiritual Maladies: The Saints prayers, being perfumed with Chriſt's odours, are highly accepted in heaven: Upon this bottom of Imputed Righteouſneſs, believers may have exceeding ſtrong conſolation, and good hope through grace; that both their perſons and ſervices do find ſingular acceptation with God, as having no ſpot or blemiſh at all in them: Surely Righteouſneſs imputed, muſt be the top of our happineſs and bleſſedneſs, *Rom.* 4, 5, 6. But,

Heb. 13. 20, 21. 1 *Cor.* 6 11. *Mal.* 4. 2.

Rev. 8. 3, 4.

Ninthly and laſtly, know for your comfort, that Imputed Righteouſneſs will give you the greateſt boldneſs before God's Judgment-ſeat. There is an abſolute, and indiſpenſible neceſſity of a perfect Righteouſneſs, wherewith to appear before God: The holineſs of God's nature, the righteouſneſs of his Government, the ſeverity of his Law, and the terrour of wrath, calls aloud upon the ſinner for a compleat Righteouſneſs; without which, there is no ſtanding in judgment. That Righteouſneſs only, is able to juſtifie us before God, which is perfect, and that hath no defect nor blemiſh in it, ſuch as may abide the tryal before his Judgment-ſeat; ſuch as may fitly ſatisfie his juſtice, and make our peace with him; and conſequently ſuch, as whereby the Law of God is fulfilled. Therefore it is called the Righteouſneſs of God; ſuch a Righteouſneſs as he requires, as will ſtand before him, and ſatisfie his juſtice: ſo the Apoſtle ſaith, *The righteouſneſs of the Law muſt be fulfilled in us.* Now there is no other Righteouſneſs under heaven, whereby the Law

9.

Pſal. 1. 5.

Rom. 10. 3.

Rom. 8. 4.

of God was ever perfectly fulfilled, but by the righteouſneſs of Chriſt alone; no righteouſneſs below the Righteouſneſs of Chriſt, was ever able to abide the tryal at God's judgment-ſeat; and fully to ſatisfie his juſtice, and pacifie his wrath. A gracious ſoul triumphs more in the Righteouſneſs of Chriſt Imputed, than he would have done, if he could have ſtood, in the Righteouſneſs, in which he was created. This is the crowning comfort to a ſenſible and underſtanding ſoul, that he ſtands righteous before a Judgment-ſeat, in that full, exact, perfect, compleat, matchleſs, ſpotleſs, pearleſs, and moſt acceptable Righteouſneſs of Chriſt imputed to him: The Righteouſneſs of Chriſt, is therefore called the Righteouſneſs of God; becauſe it is it, which God hath aſſigned, and which God doth accept for us in our juſtification; and for, and in which, he doth acquit, and pronounce us righteous before his ſeat of Juſtice. There is an indiſpenſible neceſſity that lies upon the ſinner, to have ſuch a Righteouſneſs to his juſtification, as may render his appearance ſafe and comfortable in the day of Judgment. Now, there is no righteouſneſs that can abide that day of fiery tryal, but the Righteouſneſs of Chriſt imputed to us: *Paul*, that great Apoſtle, had as fair and as full a Certificate to ſhew for a legal Juſtification, as any perſon under heaven had; but yet he durſt not ſtand by that righteouſneſs, he durſt not plead that righteouſneſs, he durſt not appear in that righteouſneſs, before the dreadful Judgment-ſeat: But oh, how earneſt, how importunate is he, that he may be found (in that great day of the Lord) in the Mediatory Righteouſneſs of Chriſt, and not in his own perſonal righteouſneſs, which he looked upon as filthy rags, as droſs, dung, dogs meat: the great thing that he moſt ſtrongly inſiſts upon is, that he might be clothed with the Robe of Chriſt's Righteouſneſs; for then, he knew that the Law could not ſay, black was his eye, and that the Judge upon the Bench, would pronounce him righteous, and bid him enter into the joy of his Lord, a joy too great to enter into him, and therefore he muſt enter into that: when the match

Rom. 3. 21, 22. *cap.* 10 3. *Phil.* 3. 9.

Phil. 3. 4, 5, 6. *Act.* 23 6. 2 *Cor.* 11. 22.

Phil. 3. 9, 10.

Mat. 25. 21, 23, 24

match is made up between Christ and the soul, that soul bears her sovereigns name. The spouse of the first *Adam*, and her husband, had both one name; *God called their name Adam, in the day that he made them:* so the Spouse of the second *Adam*, in the change of her condition, from a single, to a married estate, with Christ the Lamb; had a change of her name: The head is called, *The Lord our righteousnes*, Jer. 23. 6. and so is the Church, *Jer.* 33. 16. *In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name, wherewith she shall be called, The Lord our righteousnes:* here is a sameness of name. As Christ is called *The Lord our righteousnes*, so his spouse is called, *The Lord our righteousnes*: Oh happy transnomination, Christ's Bride being one with himself; and having his Righteousnes imputed to her, is called, *The Lord our righteousnes:* and therefore they may, with the greatest chearfulness and boldness bear up, in the great day of account, who have the perfect Righteousnes of Christ imputed to them; especially if you consider, 1. That this Righteousnes is of infinite value and worth: 2. That it is an everlasting righteousnes, a righteousnes that can never be lost: 3. That it is an unchangeable Righteousnes; Though times change, and men change, and friends change, and providences change, and the Moon change, yet the Sun of Righteousnes never changes, *in him is no variableness, neither shadow of turning:* 4. That it is a compleat and unspotted Righteousnes, an unblameable Righteousnes, and unblemished Righteousnes; and therefore God can neither in Justice, except or object against it: In this Righteousnes the believer lives, in this Righteousnes the believer dies, and in this Righteousnes believers shall arise, and appear before the judgment-seat of Christ, to the deep admiration of all the elect Angels, and to the transcendent terrour and horrour of all Reprobates, and to the matchless joy and triumph of all on Christ's right hand, who shall then shout and sing, *Isa.* 61. 10. *I will greatly rejoyce in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments*

Gen. 5. 2.

Christ and Christians are namesakes. *caput & corpus, unus est Christus, Aug.* The head is called Christ, and the members are called Christ, 1 *Cor.* 12. 12. Christ is called *Solomon*, *Cant.* 1 1. *cap.* 3. 11. in Hebrew *Shelomoh* of peace, and the Church is called Shulamite, by her Bride-grooms name; *Cant.* 6. 13.

Dan. 9. 24.

Mal. 4. 2.

James 1. 17.

ments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bride-groom decketh himſelf with ornaments,
2 *Theſ.* 1, 10. *and as a bride adorneth her ſelf with jewels.* Oh, how will Chriſt, in this great day, be admired and glorified in all his Saints, when every Saint wrap'd up in this fine Linnen, in this white Robe of Chriſt's Righteouſneſs, ſhall ſhine more gloriouſly than ten thouſand Suns: In the great day of the Lord: when the Saints ſhall ſtand before the Tribunal of God, clothed in the perfect Righteouſneſs of Jeſus Chriſt; they ſhall then ſtand, *recti in curiâ*; they ſhall then be pronounced righteous, even in the Court of Divine Juſtice; which ſentence will fill their ſouls with
Rev. 20. 12. *cap.* 12. 10. comfort, and the ſouls of ſinners with aſtoniſhment: Suppoſe we ſaw the believing ſinner, holding up his hand at God's Bar: the books opened, the accuſer of the brethren preſent, the witneſſes ready, and the Judg on the Bench, thus beſpeaking the ſinner at the Bar; Oh ſinner,
Rom 7. 12, 14, 16. *Gal.* 3. 10. ſinner, thou ſtandeſt here indicted before me, for many millions of ſins of commiſſion, and for many millions of ſins of omiſſion, thou haſt broken my holy, juſt and righteous Laws, beyond all humane conception, or expreſſion, and hereof thou art proved guilty: What haſt thou now to ſay for thy ſelf, why thou ſhouldſt not be eternally caſt? Upon this, the ſinner pleads guilty; but withal,
Mat. 25. 41. he earneſtly deſires, that he may have time and liberty to plead for himſelf, and to offer his reaſons, why that dreadful ſentence, *Go you curſed*, &c. ſhould not be paſſed upon him: The liberty deſired, being granted by the Judg: The ſinner pleads, that his ſurety, Jeſus Chriſt, hath, by his blood and ſufferings, given full and compleat ſatisfa-
Heb. 10. 10, 14. ction to Divine Juſtice, and that he hath paid down upon the nail the whole debt at once, and that it can never ſtand with the holineſs, and unſpotted juſtice of God, to de-
Gal. 3. 10. mand ſatisfaction twice. If the Judge ſhall farther object, I but ſinner, ſinner, The Law requireth an exact and perfect Righteouſneſs in the perſonal fulfilling of it; now ſinner, where is thy exact and perfect righteouſneſs?
Iſa. 45. 24. Upon which the believing ſinner, very readily, chearfully, humbly.

humbly and boldly replies, my righteousness is upon the Bench, In the Lord have I Righteousness, Christ my Surety, hath fulfilled the Law on my behalf. The Laws Righteousness consists in two things: 1. In its requiring perfect conformity to its commands: 2. In its demanding satisfaction, or the undergoing of its penalty, upon the violation of it, Now Christ, by his active and passive obedience, hath fulfilled the Law for Righteousness, and this active and passive obedience of Jesus Christ is imputed to me; his obeying the Law to the full, his perfect comforming to its commands, his doing as well as his dying obedience, is by grace made over and reckoned to me in order to my justification and salvation; and this is my plea, by which I will stand before the Judg of all the world: Upon this the sinners plea is accepted as good in Law, and accordingly he is pronounced righteous; and goes away, glorying and rejoycing, triumphing and shouting it out, Righteous, Righteous, Righteous, Righteous; *In the Lord shall all the seed of Israel be justified, and shall glory.* And thus you see that here are nine springs of strong consolation, that flow into your souls, through the Imputation of Christ's Righteousness unto you. But,

Isa. 45. 25.

The sixth Plea that a believer may form up, as to the ten Scriptures in the Margent, that refer to the great day of account, or to a man's particular account, may be drawn from the consideration of Christ, as a common person, a representative head, one that represents another man's person, and acts the part of another, according to the appointment of the Law, the acceptation of the Judg: so that what is done by him, the person is said to do; whose person he doth represent. And so was *Adam* a common person, and that by an act of God's Sovereignty, appointing him, in making a covenant with him so to be, and he did represent all Man-kind: And hence it comes to pass, that his sin is imputed unto us, and made ours; so in our Law, an Attorney appears in the behalf of his Client; and so Christ is said to be gone to heaven, as our Attorney, to appear in the presence of God for us, *Heb.* 9. 24.

Eccl. f. 11. 9. *cap.* 12. 14. *Mat.* 12. 14. *cap.* 18. 23. *Luk.* 16. 3. *Rom.* 14. 10. 2 *Cor.* 5. 10. *Heb.* 9. 27. *cap.* 12. 17. 1 *Pet.* 4. 5.

Rom. 5. 15, 16 17, 18, 19. We were all in *Adam*, as the whole Countrey is in a Parliament-man, And although we chose not, yet God chose for us

9. 24. ἐμφανισθῆναι, To appear as a Lawyer appears for his Client; opens the cause, pleads the cause, and carries it. The word appear, is *verbum forense*, an expression borrowed from the custom of humane Courts: for in them, when the Plaintiff or Defendant is called, their Attorney appeareth in their behalf: so, 1 *John*, 2. 1. you know that the Levitical Priest was wont to appear before God, in the peoples name: Now, he was but a figure, in Christ is the solid truth, and full effect of the figure: Or as taking Possession, Livery and Seizing by an Attorney, is all one, as if done by the person himself, who is represented, and is valid: so the Lord Jesus, he is a common person, by an act of God's Soveraignty, representing the persons of all the Elect of God, being designed and appointed by God, to be a second *Adam*: And as the first *Adam* did represent all in him, so the second *Adam* does represent all in him also; and therefore, as Judgment came upon all in the first *Adam*, so Righteousness comes upon all in the second *Adam*: we all transgressed the Royal Law in *Adam*, we were all in *Adam*'s Loyns; what he was, we were; what he did, we did. Although we did not, in our own persons, either talk with the Serpent, or put forth
Gen. 3. our hands to take the fruit; yet we did eat the forbidden fruit as well as he, and so broke the holy Law, and turned aside in him: for he was not a single person, standing for himself alone; but a publick person, standing in the room of all man-kind: therefore, his sin being not merely the sin of his person, but of the whole nature of man, is justly imputed to us all. If *Adam* had stood fast in his
Eccles. 7. 29. uprightness, in his primitive purity, glory and excellency, we should all have shared in his happiness and blessedness; but he falling, and forfeiting all, we must all share with him in his loss and misery: ponder upon *Rom.* 5. 12. *In whom all have sinned.* As the Murrain infects the whole flock, so sin and the curse seizeth upon all the whole world, as well as upon *Adam* and *Eve*: and *vers.* 19. *By one man's disobedience, many are made sinners: Many*, is here put for *All*, as *All* elsewhere is put for *Many*, 1 *Tim.* 2. 3.

All

All sinners are tainted with *Adam*'s guilt and filth. *Adam* was the head, all his posterity the members; if the head plot and practice treason against the state, is not this judged the act of the whole body? He was the tree, we the branches; when the tree falls, all the branches fall with it: when Christ died on the Cross, he did stand in our room, and place, and stead; for he did lay down his life for us as a Ransom: now when one dies for another, in way of Ransom, he does not only die for the benefit and profit of the ransomed; but in the place, and room, and stead of the ransomed: and thus Christ died for us, as himself testifies, *The Son of man came, to give himself a ransom for many*: Christ rose as a common person, representing all his Elect; and Christ was sanctified as a common person representing all his Elect; and Christ was justified as a common person, representing all his Elect. Look, as we we were condemned in *Adam*, as he was a common person; so we are justified by Christ, as in a common person also: so that every believer may well look upon himself as acquitted, in his justification, from the guilt of his sins, they being laid upon the head of his surety. It is a very great part of a Christian's wisdom, to be often looking upon Christ, as a representative head, as one in whom he died, in whom he rose, in whom he is sanctified, and in whom he is justified: how would such a daily eyeing of Christ, scatter a Christian's fears, arm him against temptations, support him under afflictions, weaken his sins, strengthen his graces, cheer his soul, and mend his life.

Mark, 10. 45. λύτρον ἀντὶ πολλῶν.

Heb. 9. 28.

Eph. 2. 6.

'Tis very observable, that in the Levitical expiatory Sacrifices; there was the substitution of them, in the place and stead of the offenders themselves; the peoples sin, and the punishment due to them thereupon, was laid upon the poor Beasts that died for them. I might multiply Scriptures to evidence this; but I shall only hint at one or two plain pregnant Texts to clear it. Take that, *Levit.* 17. 11. *For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement*

Justin Martyr observes the great mercy of God to mankind, in that, *loco hominis in sacrificio* he caused beasts to be sacrificed.

atonement for your souls; for it is the blood that maketh atonement for the soul: Mark here, the blood is to make atonement for the souls of the people of Israel, that is, in the room and stead of their souls, and accordingly it did make atonement for their souls: so that in the blood sacrificed (which was a Type of the Blood of Christ) there was soul for soul, life for life; the soul and life of the sacrifice, for the precious soul and life of the sinner. Now here you see substitution of the one in the room of the other. The transferring of the guilt and punishment of the peoples sins, over to their sacrifices in those days, was the reason, why the sacrifices were said to bear the iniquities of the people: And it is observable, that at the great Expiation, *Aaron* was to lay both his hands upon the head of the live Goat, and to confess over him all the sins of the children of Israel, *&c.* By this Ceremony of imposition of hands, is signified the transferring of their sins upon the Goat; herein to type out Christ, upon whom *God did lay the iniquity of us all.* Certainly the main thing that is held forth by this Rite (*viz. Aaron*'s laying both his hands upon the head of the live Goat) is the translation of the sinners guilt to the sacrifice, and the substitution of it in his stead: Typically, the very sins of the people were imposed upon the Goat, who herein was a type of Christ which did himself bear our sins. Yea, the Hebrews themselves hold, that the Scape goat made atonement for all their sins, lighter and greater, presumptuously and ignorantly committed. Certainly the Scape-goat was a most lively Type of our blessed Saviour; 1. In that *the Lord laid upon him the iniquity of us all*, as the sins of Israel were laid upon the head of the Goat: 2. As the Goat was carried away, so Christ *was cut off from the land of the living; his life was taken from off the earth*: 3. As this Goat was not killed, so *Christ through the eternal Spirit offered up himself*, whereby he was made alive after death: Though Christ Jesus died for our sins, acording to his Huma-

Levit. 16. 22. *cap.* 10. 17, *&c.*

Levit. 16. 21.

Isa. 53. 6.

Maimonides.

Isa. 4. 2. *ap.* 53. 8.

Acts 9. 35.

Heb. 9. 14.

1 *Pet.* 3. 18

his Humanity, yet death could not detain him nor overcome him, nor keep him priſoner, but by vertue of his impaſſible Deity, he riſes again, and triumphs over death and the grave, and over principalities and powers. 4. As this Goat went into an inhabitable place, ſo Chriſt went into heaven; *whither I go ye cannot come.* Chriſt ſpeaks this, not to exclude his Diſciples out of heaven, but only to ſhew, that their entrance was put off for a time. Saints muſt not expect to go to heaven and reſt with Chriſt, till they *have fought the good fight of faith, finiſhed their courſe, run their race,* and *ſerved their generation:* Chriſt's own children, by all their ſtudies, prayers, tears and endeavours, cannot get to heaven, unleſs, Chriſt come and fetches them thither: Chriſt's own ſervants cannot get to heaven preſently nor of themſelves, no more than the Jews could do. Now if you pleaſe to caſt your eye upon the Lord Jeſus, you will find and exact correſpondency between the Type and the Antitype, the one fully anſwering to the other. Did they carry ſubſtitution in them? that eminently was in Chriſt, he indeed ſubſtituted himſelf in the ſinners room, he took our guilt upon him, and put himſelf in our place, and died in our ſtead, he died that we might not die; Whatever we ſhould have undergone, that he underwent in his body and ſoul; he did bear (as our ἀντίψυχον) all the puniſhments and torments that were due to us: Chriſt's ſuffering, dying, ſatisfying in our ſtead, is the great Article of a Chriſtian's Faith, and the main prop and foundation of the believers hope: It is bottomed as an eternal and unmovable truth, upon the ſure Baſis of the bleſſed Word. Subſtitution, in the caſe of the old ſacrifices, is not ſo evidently held forth in the Law, but ſubſtitution with reſpect to Chriſt and his ſacrifice, is more evidently ſet forth in the Goſpel. Ponder ſeriouſly upon theſe Texts: *Rom.* 5. 6. *For when we were yet without ſtrength, in due time Chriſt died for the ungodly:* verſ. 8. *But God commendeth his love towards us, in that while we were yet ſinners Chriſt died for us.* Here-

Hoſ. 13. 14.
Col. 2. 15.
Joh. 13. 33.
Verſ. 36.
2 *Tim.* 4. 7, 8.
Heb. 12. 1.
1 *Cor.* 9 24.
Act. 13. 36.
Joh. 14. 1, 2, 3.

This shews us the greatness of mans sin and of Christs love, of Satans malice and of Gods Justice; and it shews us the madness and blindness of the Popish Religion, which tells us that some sins are so light & venial, as that the sprinkling of holy water and ashes will purge them away.

in God lays naked to us the tenderest bowels of his fatherly compassions, as in an Anatomy. There was an absolute necessity of Christ's dying for sinners: for 1. God's Justice had decreed it; 2. His Word had foretold it; 3. The Sacrifices in the Law had prefigured it; 4. The foulness of mans sin had deserved it; 5. The Redemption of man called for it; 6. The glory of God was greatly exalted by it: So 1 *Pet.* 3. 18. *For Christ also hath once suffered for sins, the just for the unjust.* To see Christ the just, suffer in the stead of the unjust, is the wonderment of Angels, and the torment of Devils: 1 *Pet.* 4. 1. *Forasmuch then as Christ hath suffered for us in the flesh, &c.* that is, in the humane nature, for the expiation and taking away of our sins: 1 *Pet.* 2. 21, *Because Christ also suffered for us*; Joh. 10. 11. *I lay down my life for the sheep*; this good Shepherd lays down life for life, his own dear life for the life of his sheep: *Joh.* 11. 50. *Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not*, that is, rather than the whole nation should perish. *Caiaphas* took it for granted, that either Christ or their Nation must perish, and, as he foolishly thought, that of two evils he designed the least to be chosen, that is, that Christ should rather perish, than their Nation: but God so guided his tongue, that he unwittingly by the powerful instinct of the Spirit, prophesied of the fruit of Christ's death, for the reconciliation and salvation of the elect of God. *Heb.* 2. 9. *That he by the grace of God should taste death for every man*, ὑπὲρ παντὸς, or *for every creature*: who all these be the Context sheweth; 1. Sons that must be led unto glory, *ver.* 10. 2. Christ's Brethren, *ver.* 11. 3. Such children as are given by God unto Christ, *ver.* 13. In all which Scriptures, the preposition ὑπὲρ is used, which most commonly notes substitution, the doing or suffering of something by one in the stead and place of others, and so 'tis all along here to be taken. But there is another preposition, ἀντὶ, that proves the thing I am upon undeniably, *Matth.* 20. 28. *Even*

28. *Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many* (λύτρον ἀντὶ πολλῶν·) λύτρον signifies *a Redemptory price*; a valuable rate; for it was the Blood of God wherewith the Church was purchased, 1 *Tim.* 2. 6. *Who gave himself a ransom* (ἀντίλυτρον) *for all*: the Greek word signifies a counterprice, such as we could never have paid, but must have remained everlasting prisoners to the wrath and justice of God. O sirs! Christ did not barely deliver poor captive souls, but he delivered them in the way of a ransom; which ransom he paid down upon the nail; when their ransom was ten thousand talents, and they had not one farthing to lay down, Christ stand up in their room and pays the whole ransom. Every one knows, that ἀντὶ, in composition, signifies but two things, either opposition and contrariety, or substitution and commutation: So that the matter will thus issue; That either we must carry it thus, That *Christ gave himself a ransom against sinners* (than which nothing can be more absurd and false;) or else thus, That *he gave himself a ransom in the room and stead of sinners*, which is as true as truth it self. Certainly no head can invent, no heart can conceive, nor no tongue can express, more clear, plain, pregnant and apposit words and phrases, for the setting forth of Christ's substitution, than is to be found in that golden Chapter of *Isai.* 53. In this Chapter, as in a holy Armory, we may find, had I time to go through it many pointed daggers, and two-edged swords and shields of brass, to arm us against the corrupt notions and opinions of the blinded and deluded Socinians, who fight with all their might against the Doctrine of Christ's substitution. (*Ver.* 4.) *Surely he hath born our griefs, and carried our sorrows, &c.* (ver. 5.) *The chastisement of our peace was upon him, and with his stripes we are healed*: (ver. 6.) *The Lord hath laid on him the iniquities of us all*; (or) *the Lord hath made the iniquity of us all to meet on him*: (ver. 7.) *He was oppressed and he was afflicted, &c.* or (as the words are rendred by some)

Matth. 20. 28.

Acts 20. 28.

Matth. 18. 24.

1 *Joh.* 2. 18. *Rom.* 12. 7. *Matth.* 5. 38.

some) *It was exacted and he answered:* (ver. 8.) *For the transgression of my people he was stricken:* (ver. 11.) *For he shall bear their iniquities:* (ver. 12.) *And he bare the sin of many.* All men of worth and weight conclude, that all this is spoken of the Lord Jesus Christ. Now what more clear and evident proofs can there be of Christ's susception of the sinners guilt, and of his bearing the punishment due for it. The Priests of old you know are said to bear the iniquity of the people, *Levit.* 10. 17. *God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord.* The sinner bears his iniquity subjectively, the Priest typically, and the Lord Christ really: *Exod.* 28. 38. *That Aaron may bear the iniquity of the holy things.* Herein the high Priest was a Type of Christ; answerable to which, the Prophet *Isaiah* tells us, that Christ (our high Priest) had the iniquities of all believers laid upon him, and that he bare them in his own person; so the Apostle, *Heb.* 9. 28. *So Christ was once offered to bear the sins of many, &c.* ἀνενεγκεῖν ἁμαρτίας· 'Tis an allusion to the Priests, who carried up the sacrifice (and with it the sins of the people) to the Altar: Christ our Priest did carry up the sins of his people upon the Cross, and there made satisfaction for them (in their room or stead) by the sacrifice of himself; and that Scripture is more worth than the *Indies*, *viz.* 1 *Pet.* 2. 24. *Who his own self bare our sins in his own body on the tree* — ἀνήνεγκεν, *he bare them aloft, viz.* when he climbed up his Cross, and nailed them thereunto: Christ in the Humane nature when he was upon the Cross, did suffer all the punishments and torments that were due to our sins; he cancelled all bonds, annihilated the curse; in which respects he is said *to bear our sins in his own body on the tree.* But to prevent prolixity, I shall produce no more Scriptures (though many more might have been produced) to prove Christ a common Person, a representative Head of all his Elect; and that he did really substitute himself in their room, and took upon himself their guilt, and

Heb. 4, 14, 15.

Col. 2. 13, 14, 15.

put

put himself in their place, and did undergo whatever they should have undergone.

Now from all these Considerations, a Child of God may form up this Sixth Plea, as to the Ten Scriptures in the Margin, that refer to the great day of account, or to a man's particular account. O blessed God, Jesus Christ was a common Person, a representative Head: I am to be considered in him, who is my Surety, and therefore he is bound to pay all my debts: and as he is a common person and stood in my stead; so the satisfaction that is made unto thy Justice by him, is in Law to be accounted mine, as really as if my Attorney should pay a debt for me: And therefore I must rest satisfied that the debt is paid, and in Law shall never be exacted of me; though it was not paid by my self in person, but by another, who did personate me in that act, and did it for me, and in my behalf. Christ was a common Person, personating as a second *Adam*, the first *Adam* and all his posterity; offering the same Nature for sin, which fell by sin from the pattern of perfection, God himself. *By man came death, and by man came the resurrection from the dead:* man for man, person for person, nature for nature, and name for name. There are two roots out of which life and death springs. 1. As all that die receive their deaths wounds by the disobedience of the first *Adam*; so all that live receive life from the obedience of the second *Adam*. 2. As all die who are the sons of the first *Adam* by natural Generation; so all live, who are the sons of the second *Adam* through spiritual Regeneration. O holy and blessed God, thou hast set up Jesus Christ as a common person, as the representative Head of all thy Elect, and I am to be considered in that common Head; and all that he has done as my Head, and in my stead and room, is to be reckoned to me, as if I had done it in my own person; and by this Plea I will stand, rejoyce and triumph: upon this God accepts of the Plea, as sound and good, and saith to him that pleads it, *Enter thou into the joy of thy Lord*, Matth. 25. 21.

Eccles. 11. 9. & 12, 14. *Acts* 17. 31. 2 *Cor.* 5. 10. *Luk.* 16. 2. *Rom.* 4. 10. 2 *Cor.* 5. 10. *Heb.* 9. 27. *Cor.* 15. 17. *Ephes.* 4. 5.

1 *Cor.* 15. 21.

The

The ſeventh Plea that a believer may form up, as to the ten Scriptures formerly cited, that refer to the great day of account, or to a mans particular account, may be drawn from the conſideration of Chriſt's Suretyſhip: Chriſt is called a Surety, *Heb.* 7. 22. *By ſo much was Jeſus made a ſurety of a better teſtament.* The Greek word Ἔγγυος, *Sponſor, Fidejuſſor, Præs, a Surety, a Pledger*, is very ſignificative, being derived, as ſome think, from γνιὸν, *an hand*, as it were ἐν γνιοῖς, *in hands*, becauſe the ſecurity or pledge is given in hand. A Surety is properly one that willingly promiſeth, and undertakes to pay and diſcharge the debt if the debtor fail, and be not able to make ſatisfaction himſelf. Thus *Paul* willingly and ſpontaneouſly, from the love he had to his new Convert *Oneſimus*, promiſed and undertook to make ſatisfaction to *Philemon*, for any wrong that *Oneſimus* had done him, *Phil.* 18, 19. *If he hath wronged thee, or oweth thee ought, put it upon mine account; I Paul have written it with mine own hand, I will repay it, i. e.* account *Oneſimus* his debt to *Paul*, and *Paul's* ſatisfaction or payment to *Oneſimus*; which anſwers the double imputation in point of Juſtification, that is, of our ſins or debts to Chriſt,, and of Chriſt's ſatisfaction to us. Conſider Chriſt as a Surety, and ſo he hath fully paid all our debts, and ſet us perfectly free for ever. A Surety is one that enters into bond, and engages himſelf for the debt of another; and ſo Chriſt is become our Surety; therefore he was bound by our bond, and engageth himſelf for the debt of another: for our debt he was made under the Law, and ſo as a ſacrifice, he ſtood in the ſtead of a ſinner, and the ſacrifice was to be offered for the man; and ſo ſome expound that place, *He was made ſin for us*, 2 Cor. 5. 21. that is, a ſin-offering; therefore he doth take our ſins upon him as his own, *Iſa.* 53. and ſo the Lord doth impute them and lay them upon him as his own: *ver. 6. He did make to meet upon him the iniquities of us all*: the original word here uſed comes from פָּגַע *pagang*, which word in its native propriety intends a kind of force or violence

Our Engliſh Tranſlation hath it, *Of a better Teſtament*, but not ſo fitly, becauſe properly, a Teſtament neither uſeth nor needeth to have a Surety, as a Covenant doth. *Beza* therefore juſtly blameth both *Erasmus* and the Vulgar Tranſlation, for rendring it *Teſtament*; for that a Surety is not added in Teſtaments. And ſhould it be added, how can the ſame be both a Teſtator and a Surety? So that this word, *Surety*, hath reference properly to a Covenant, and not to a Teſtament.

violence, *impetum fecit*, they met with all their violence upon him, and therefore *he was made ſin for us*, that is, as a Surety in our ſtead; *he did bear our ſins in his body upon the tree*; *he was delivered for our tranſgreſſions*: our Surety hath paid all our debts. *The chaſtiſement of our peace was upon him, and it pleaſed the Father to bruiſe him*; the original word ſignifies to break him to pieces as in a mortar: By the great things that our Surety has done for us, and the great things that he hath ſuffered for us: he hath given moſt perfect and complete ſatisfaction both to his Fathers Law, and to his Fathers Juſtice; and this pleaſed the Father. Weigh well that, *Col.* 2. 14. *He blotted out the hand-writing of ordinances that was againſt us, that was contrary unto us, and took it out of the way, nailing it to his Croſs*: Chriſt hath croſſed out the black lines of our ſin with the red lines of his own blood. The Greek word χειρόγραφον, i.e. *the hand-writing*, ſome do take here for a writing written with God's own hand in Tables of ſtone, as the Law of the Ten Commandments were, *Exod.* 34. 1. and this is by them underſtood of the moral Law, or of the Ten Commandments, which are ſaid to be againſt us, in reſpect of their ſtrict requiring of perfect obedience, or in default thereof, by reaſon of its curſe, which Chriſt as our Surety hath born for us on the Croſs, and delivered us from it, *Gal.* 3. 10, 13. But others by this hand-writing do underſtand the Law of the Ceremonies of the Old Teſtament. In the general, it was ſomething that God had againſt us; to ſhew or convince, or prove, that we had ſinned againſt him, and were his debtors. I ſuppoſe that this hand-writing was principally the Moral Law, obliging us unto perfect obedience, and condemning us for the defect of the ſame, and likewiſe thoſe Ceremonial Rites, which (as *Beza* obſerves) were a kind of publick confeſſion of our debts; Now theſe were againſt, and contrary unto us, in as much as they did argue us guilty of ſin and condemnation which the Moral Law threatned, and ſentenced, &c. but ſaith the Apoſtle, *Chriſt hath blotted out the hand-writing, and hath*

Iſa. 53. 5, 10.

Some by the hand writing do underſtand the Covenant of God with *Adam*. *Beza* and *Calvin* do underſtand it of the Ceremonial Law: But ſaith *Chryſoſtome*, It is meant not only of the Ceremonial Law, but alſo of the Moral Law, as a Covenant of works. *Oecumenius*, *Jerome* and others are of the ſame opinion: But, ſaith *Zanchy*, *This is ſpoken to comfort the Coloſſians, who were never under the Ceremonial Law.*

hath taken it out of the way and nailed it to his croſs (that is) Jeſus Chriſt hath not only abrogated the Ceremonial Law, but alſo the damnatory power of the Moral Law (as our Surety) by performing an act of obedience which the Law did require, and by undergoing the puniſhment which the Law did exact from the trangreſſors of it; And ſo Chriſt doing and ſuffering, what we were bound to do and to ſuffer, he did thereby blot out the Hand-writing, and cancelled it; and therefore we may ſafely conclude, that the Creditor is fully ſatisfied, when he gives in his Bond to be cancelled. There are two ways of cancelling a Bond, *laceratione & liturâ*; here it is blotted out, and can be read no more than if it had never been; the obligatory power of the Law as a Covenant is taken away. God delivered his people from *Pharaoh* by force, and from *Babylon* by favour; but that deliverance that Chriſt (as our Surety) hands out to us, from ſin, from wrath, from hell, from the curſe, and from the moral Law as it is a Covenant of works, is obtained *juſto pretio ſoluto, by paying a full price*; by which one becomes ſatisfied, and another thereupon delivered: *Heb.* 9. 26. *He hath appeared to put away ſin by the ſacrifice of himſelf*: to put away ſin, is to aboliſh or make void the guilt or obligation of ſin, whereby it binds over unbelievers to condemnation; to put away ſin is to abrogate it, it is to bind it up in a bundle, to ſeal it up in a bag, to caſt it behind him, as cancelled obligations; it is to blot out the black hand-writing with the red lines of his blood drawn over it: ſo that ſin has no force, no power to accuſe or condemn, or ſhut ſuch poor ſouls out of heaven, who have that Jeſus for their Surety, that made himſelf a ſacrifice to put away ſin. Chriſt as our Surety laid down a ſatisfactory price, not only for our good, but alſo in our ſtead or room: 1 *Pet.* 3. 18. *Chriſt alſo hath ſuffered for ſin, the juſt for the unjuſt, that he might bring us to God:* What the unjuſt ſinner ſhould have ſuffered, that the juſt Chriſt ſuffered for him: 1 *Cor.* 5. 21. *He was made ſin for us*: (that is) an offering, a ſacrifice, in our ſtead, for the

Dan. 9. 24. Iſa. 38. 17. Mich. 7. 19.

expiation

expiation of our ſins. *Chriſt was made a curſe for us*, Gal. 3. 13. Now Chriſt's becoming a curſe for us ſtands in this; That whereas we are all accurſed by the ſentence of the Law, becauſe of ſin; he now comes into our room, and ſtands under the ſtroke of that curſe, which of right belongs to us: ſo that it lies not now any longer on the backs of poor ſinners, but on him for them, and in their ſtead; therefore he is called a Surety, *Heb.* 7. 22. The Surety ſtands in the room of a debtor, malefactor, or him that is any way obnoxious to the Law: Such is *Adam* and all his poſterity. We are by the doom of the Law evil doers, tranſgreſſors, and upon that ſcore we ſtand indebted to the juſtice of God, and lie under the ſtroke of his wrath: Now the Lord Jeſus Chriſt ſeeing us in this condition, he ſteps in and ſtands between us and the blow; yea he takes this wrath and curſe off from us unto himſelf, he ſtands not only or meerly after the manner of a Surety among men in the caſe of debt; for here the Surety enters bond with the Principal, for the payment of the debt, but yet expects that the debtor ſhould not put him to it, but that he ſhould diſcharge the debt himſelf, he only ſtands as a good ſecurity for the debtor; no, Chriſt Jeſus doth not expect that we ſhould pay the debt our ſelves, but he takes it wholly upon himſelf. As a ſurety for a murtherer or traytor. or ſome other notorious malefactor, that hath broken priſon and is run away; he lies by it body for body, ſtate for ſtate, and undergoes whatſoever the malefactor is chargeable withal for ſatiſfying the Law. Even ſo the Lord Jeſus ſtands Surety for us runagate malefactors, making himſelf liable to all that curſe that belongs to us, that he might both anſwer the Law fully, and bring us back again to God: As the firſt *Adam* ſtood in the room of all mankind fallen; ſo Chriſt, the ſecond *Adam*, ſtands in the room of all mankind that are to be reſtored, he ſuſtains the perſon of all thoſe which do ſpiritually deſcend from him, and unto whom he bears the relation of a Head. When God appointed his deareſt Son to be a Surety for us, and charged

all our debts upon him, and required an exact ſatisfaction to his Law and Juſtice; inſomuch that he would not abate the Son of his love one farthing token of the debt; he did demonſtrate a greater love to Juſtice, than if he had damned as many worlds as there are men in the world. O let us never caſt an eye upon Chriſt's Suretyſhip, but let us ſtand and wonder, yea let us be ſwallowed up in a deep admiration of Chriſts love and of his Fathers impartial juſtice! Ah what tranſcendent wiſdom alſo does here appear in reconciling the riches of Mercy and infinite Juſtice both in one, by the means of a Surety. If all the Angels in heaven and all the men on earth had been put to anſwer theſe Queſtions: How ſhall ſin be pardoned? how ſhall the ſinner be reconciled and ſaved? how ſhall the wrath of God be pacified? how ſhall the Juſtice of God be ſatisfied? how ſhall the Redemption of Man be brought about, in ſuch a way whereby God may be moſt eminently glorified? they could never have anſwered the queſtions: But God in his infinite Wiſdom, hath found out a way to ſave ſinners, not only in a way of Mercy and Grace, but in a way of Juſtice and Righteouſneſs; and all this by the means of Chriſt's Suretyſhip, as hath been already declared.

Now from the conſideration of Chriſt's Suretyſhip, a believer may form up this Seventh, ſafe, comfortable and bleſſed Plea, as to the ten Scriptures formerly cited, that refer to the great day of account, or to a man's particular account. O bleſſed Father, remember that thine own Son was my Ranſom, his blood was the price; he was my Surety, and undertook to anſwer for my ſins. I know, O bleſſed God, that thou muſt be ſatisfied, but remember my Surety has ſatisfied thee; not for himſelf, for he was holy and harmleſs, a Lamb without a ſpot; but for me: They were my debts he ſatisfied for; and look over thy Books, and thou ſhalt find that he hath cleared all accounts and reckonings between thee and me; the guilt of all my ſins have been imputed to my Surety, who did preſent himſelf in my ſtead to make full

When a man marries a woman, with her perſon he takes her debts and ſatisfaction too; ſo does Chriſt, when he takes us to be his, he takes our ſins alſo to be his.

payment

payment and satisfaction to thy Justice, as *Paul* said to *Philemon*, *Philem. ver.* 18. concerning his servant *Onesimus*, *If he hath wronged thee or oweth thee any thing, put it upon my account.* So saith Christ to the penitent and believing soul, If thou hast any guilt, any debt to be answered for unto God, put them all upon my account; if thou hast wronged my Father, I will make satisfaction to the uttermost; for I was made sin for thee, 2 *Cor.* 5. 21. *Isa.* 53. 12. I poured out my soul for thy transgressions; it cost me my hearts blood to reconcile thee to my Father, and to slay all enmity. And as *Rebeckah* said to *Jacob* in another case, *Upon me, my son, be the curse*, so saith Christ to the believing soul, why, thy sins did expose thee unto the curse of the Law, but I was made a curse for thee. I did bear that burthen my self upon the Cross, and upon my shoulders were all thy griefs and sorrows born: I was wounded for thy transgressions, and I was bruised for thy iniquities; and therefore we are said to have *redemption and remission of sins in his blood.* O blessed God! thou knowest that a surety doth not pay the debt only for the debtors good, but as standing in the debtors stead, and so his payment is reckoned to the debtor. And thus the case stands between Christ and my soul; for as my Surety, he hath paid all my debts, and that very payment that he hath made, in honour and justice thou art obliged to accept of, as made in my stead. Oh dearest Father! that Jesus who is God-man as my Surety, he hath done all that the Law requireth of me, and thereby he hath freed me from wrath to come, and from the curse that was due to me for my sins: This is my plea, O holy God, and by this plea I shall stand. Hereupon God declares, this plea I accept as just and good, and therefore *enter thou into the joy of thy Lord.*

Gen. 27. 13. *Gal.* 3. 13. *Isa.* 53. 4, 5, 6, 7, 8, 10. *Eph.* 1. 7. 1 *Thes.* 1. *ult.*

Christian Reader, I have gone as far in the opening and clearing up of those Grand Points of the Gospel that have fallen under our consideration as I judge meet at this time. By the Title-page thou mayest safely conclude,

clude, that I have promiſed much more than in this Treatiſe I have performed; but be but a little patient, and by divine aſſiſtance, I ſhall make ſure and full payment. The Covenant of Grace, and the Covenant of Redemption, with ſome other Points of high importance, I ſhall preſent to thee in the Second Part, which will be the Laſt Part. In this Firſt Part I don't offer thee that which coſt me nothing. I deſire that all the intereſt thou haſt in heaven may be ſo fully and duly improved, that this Firſt Part may be ſo bleſt from on high, as that Saints and Sinners may have cauſe to bleſs God to all Æternity, for what is brought to hand; and beg hard, that the other Part, which is drawn up and fitted for the Preſs, may alſo be crowned with many bleſſings: Hereby thou wilt put a high obligation upon the Author, to do all he can, to be yet a little further ſerviceable to thy ſoul and others, to thy ſalvation and others, before he goes hence and ſhall be ſeen no more.

FINIS.

The Table.

A

Of Acceptation.

THe ſecond part of Juſtification conſiſts in the acceptation of the ſinners perſon, as perfectly righteous, in Gods ſight. pag. 317, 318, 319

Of Acceſs.

Our Acceſs is by Chriſt. pag. 276. 277

Of *Adam.*

We recover more by Chriſt, than we loſt by Adam. pag. 353
The Righteouſneſs of the ſecond Adam, *tranſcends the Righteouſneſs of the firſt* Adam, *in three reſpects.* pag. 354, 355, 356

Of Afflictions.

Chriſt ſympathiſes with his people in all their afflictions. pag. 277, 278, 279

Of Aſſurance.

Aſſurance is hindered eight ways. pag. 29, to 42

Of the glorious Attributes of God.

Four glorious Attributes of God, that are aſcribed to the Lord Jeſus Chriſt, in the bleſſed Scriptures. pag. 221, to 225

B

Bellarmine.

BEllarmin's Limbus patrum, *is a mere Fable.* pag. 203,204

Of bearing up the hearts of God's people.

The Imputed Righteouſneſs of Chriſt, will beſt bear up the hearts of the Saints, under the ſenſe of their weakneſs and imperfections. pag. 358,359,360,361

Of the Body of Chriſt.

Of thoſe ſpecial Scriptures that ſpeak out the certainty and verity of Chriſt's body. pag. 238, to 243

That Chriſt had a perfect, entire, compleat body, and every thing which is proper to a body. pag. 247,248

C

Of Christ's Claim.

Christ lays claim to all that belongs to the Father as God. pag.233,234,235

Of Christ's Eternal Deity.

Christ's Eternal Deity, proved at large by variety of special Arguments. pag.208,to 235
Eleven Inferences from the Divinity and Humanity of Christ. pag.260,to 284

Of Strong Consolations.

Nine strong Consolations, that flow from the Imputation of Christ's Righteousness. pag. 339, to 365

Of Christ's Soul.

That Christ had a true, humane and reasonable soul. pag. 244,245,246,247

Of the Curse.

That Jesus Christ was made a curse for us. pag.204,205, 206,207,208

D

Of Debt.

Christ takes our debt wholly upon himself. pag.377, 378,379

Of Christ's Deity. pag.208,to 235.

Of the Devil.

The Devils acknowledg four Articles of our faith. pag 185,186.

Of Christ's dying.

Upon six grounds there was a necessity of Christ's dying. pag.370

Who those are, for whom Christ died. pag.370,371.

E

Encouragement to poor sinners.

Poor sinners encouraged to come to Christ. pag.267,268,269

Of the Excellency of Christ.

Of the Excellency of Christ above man, above all men, yea, above Adam *in Innocency.* pag.279,280,281

F

Of the faithfulneſs of God.

OF God's faithfulneſs. pag.327,328

Of Faith.

What that faith is, that gives a man an intereſt in Chriſt, and in all thoſe bleſſed beneſits, and noble favours that come by Chriſt, opened at large. pag.54,to 59

Chriſt, being God man, ſhould raiſe and ſtrengthen our faith in our Lord Jeſus. pag 260,261

Of Fears.

The Imputed Righteouſneſs of Chriſt, will anſwer all a Chriſtians fears. pag.345,346,347,348

Of Fulfilling the Moral Law.

How believers fulfil the moral Law. pag.343,344,345

G

The Scape-Goat.

The Scape-Goat was a moſt lively Type of Chriſt. pag 368, 369.

Of

Of God.

There are four things that God cannot do. pag.319.

Of the Godhead of Christ.

Of Christ's Godhead. pag.208,to 235
A ſmart reproof to thoſe that deny the Godhead of Chriſt. pag.281,282,283,284

H

Of the Hatred of Sin.

The ſufferings of Chriſt ſhould raiſe up in us, the greateſt Hatred of Sin. pag.296,to 300

Of the Headſhip of Chriſt.

Chriſt conſidered as a common Head. pag.365,to 373

Of Hell, and Helliſh Torments.

That Chriſt's ſoul, after his paſſion upon the Croſs, did not really and locally deſcend into the place of the damned, is made evident by ſeveral Arguments. pag.147,148,149, 203,204

Objections againſt Chriſt's ſuffering of Helliſh Torments, anſwered.

1 *Objection anſwered.* pag.144,145
2 *Objection anſwered.* pag.145,146
3 *Objection anſwered.* pag.146,147
4 *Objection anſwered.* pag.147,148,149,150,151
5 *Objection anſwered.* pag.151,152,153,

That

The Table.

That there is a Hell, is proved at large, by Scriptures and Arguments. pag.155,to 185,&c.
Helliſh Torments are matchleſs, eaſleſs and endleſs. pag. 175,176,177,178,179.180,&c.
There are ten things in Hell. pag.176,177,&c.
A fivefold Improvement of Helliſh Torments. pag.186
Of the place where Hell is. pag.197,to 203

Of Honouring of Chriſt

Chriſt, as he is God-man, is to be honoured and exalted above all. pag.269,270,271

Of Humility.

Chriſt is the greateſt pattern of Humility, that ever was, or will be in this world. pag.274,275

I

Of the Imputed Righteouſneſs of Chriſt.

Of the Imputation of Chriſt's Righteouſneſs at large. pag. 315,to 339
Nine choice Conſolations, that flow from the Imputation of Chriſt's Righteouſneſs. pag.339,to 365

Of Infirmities.

That Chriſt took our Infirmities upon him. pag.248,249

Inferences.

Eleven Inferences drawn from the Divinity and Humanity of Chriſt. pag.260,to 288

Seven

Seven Inferences from the consideration of the great sufferings of Christ. pag.289,to 315

Of the General Judgment, and of men's particular Judgment-day.

See the Queſtions.

Imputed Righteouſneſs gives the greateſt boldneſs before God's Judgment-ſeat. pag.361,362,363,364,365

Of the Juſtice of God.

The Righteouſneſs of Chriſt ſatisfies the Juſtice of God, to the uttermoſt farthing. pag.339,340,341,342
In the Juſtification of a ſinner, God doth act as a God of Juſtice. pag.319,320

Of Juſtification.

Juſtification in the ſight of God, is made up of two parts. pag.315,316,317,318,319

L

Of the Love of Chriſt.

Of the firſtneſs, freeneſs and greatneſs of Chriſt's love, &c pag.261,262,263.
Admire and wonder at Chriſt's love. pag.289,to 292

Of our Love to Chriſt.

We muſt love Chriſt with a ſuperlative love. pag.292,to 295

M

Of the Manhood of Chriſt.

The Manhood of Chriſt proved at large. pag.235,to 249

N

Of Chriſt's two Natures.

Of his Eternal Deity. pag.208,to 235
Of Chriſts Manhood. pag.235,to 249
Several reaſons, why Chriſt did partake of both natures. pag. 249,to 260
Eleven Inferences drawn from the Divinity and Humanity of Chriſt. pag.260,to 284

Of the ſeveral Names of Chriſt.

The ſeveral Names, which denote the Eſſence of God, are attributed to Chriſt alſo, in the bleſſed Scriptures. pag. 208,to 221

O

Of the active obedience of Chriſt.

Chriſt did perform that active Obedience unto the Law of God, which we ſhould, but (by reaſon of ſin) could not perform. pag.89,to 94
A Plea drawn up from the active Obedience of Chriſt. pag. 94.95,96,97
Of the paſſive obedience of Chriſt. pag.97,to 105,&c.
Of univerſal obedience; ſee *Univerſal.*

Of Oneneſs.

Of Chriſt's Oneneſs with the Father. pag.233,234.235

P

Of the Papiſts.

The ridiculous, and ſuperſtitious devices of the Papiſts, detected, &c. pag.311,312,313

Of Pardon of ſin.

That all the ſins of believers are pardoned at once, and actually unto them, is proved by ten Arguments. pag.73 to 76
All a believer's ſins are fully and finally pardoned at the hour of his death. pag.76,77
God looks not upon thoſe as ſinners, whoſe ſins are pardoned. pag.77,78,79
Pardon takes off our obligation to ſuffer eternal puniſhment. pag.79,80

Of Peace of Conſcience.

The imputed righteouſneſs of Chriſt, is the only true baſis, bottom and ground, for true peace, and quiet of conſcience. pag.348,349,350,351,352,353

Of the ſeveral Pleas that every ſincere Chriſtian may form up, as to the ten Scriptures in the Old and New Teſtament; that refer, either to the General Judgment, or to the particular Judgment, that will paſs upon every Chriſtian, immediately after death.

The firſt Plea. pag.72,73
The ſecond Plea. pag.88.89

The

The third Plea. pag.94,95,96,97
The fourth Plea. pag.288,289,313,314,315
The fifth Plea. pag.338,339
The sixth Plea. pag.373
The seventh Plea, pag.378,379

Of prizing Christ.

The Sufferings of Christ should raise up our hearts to a very high prizing of Christ. pag.300,301,302,303

Q

Q. *What that faith is, that gives a man an interest in Christ,* &c? pag.54.to 59
Q. *Whether, in the General Judgment, or in that Particular Judgment, that will pass upon all the Saints after death; whether their infirmities or enormities, their weaknesses or wickednesses, shall be brought into the Judgment of discussion and discovery, or no? that they shall not, is proved at large.* pag.59,to 73

R

Reasons.

Several weighty Reasons, why Christ did partake of both Natures. pag.249,to 260

Of the Work of Redemption.

That the work of Redemption was a very great work. pag. 263,264,265,266,267
Revelations *the* 19. 8. *opened and applied.* pag.334, 335,336

Of the Righteouſneſs of Chriſt.

Of the excellency and glory of Chriſt's Righteouſneſs. pag. 315, to 339

Nine ſtrong Conſolations, that flow from the Imputation of Chriſt's Righteouſneſs. pag. 339, to 365

Of Running to Chriſt.

Under all our fears, doubts, conflicts, we ſhould ſtill run to Chriſt. pag. 308, 309, 310, 311

S

Of Satisfaction.

That God doth ſtand upon ſatisfaction, and will not forgive one ſin without it; is made evident by five Arguments. pag. 320, to 324

Of Sincerity.

When a man's heart is ſincere with God. pag. 1, 2, 3

Of Sin, many weighty things about it.

Four ways to know when ſin is indulged. pag. 3, 4

Thirteen Arguments to prove that no Godly man does or can indulge himſelf in any courſe, or way, or trade of Sin. pag. 4, to 14

Ten Arguments to ſhew the folly, vanity and falſhood of that opinion that is received, and commonly avowed by Miniſters and Chriſtians, viz. That every Godly perſon hath his beloved ſin, his boſom ſin. pag. 14, to 24

Firſt, All wicked men have their beloved ſins, their darling ſins, &c. pag. 24, 25

Secondly, The Electi, before their converſion, have had their beloved ſins, &c. pag. 25

Thirdly,

Thirdly, after conversion, the hearts of the Elect are most set against those sins, which were once their beloved sins, &c. pag.25

Fourthly, After conversion, a sincere Christian endeavours to be most eminent in that particular grace, which is most contrary to that sin, which was once his beloved sin, &c. pag.25,26

Fifthly, Though no Godly man hath any beloved sin, yet every Godly man hath one sin or other, to which they are more prone, than to others. pag.26,27,28,29

Eight remedies against keeping up of any special sin, either in heart or life, against the Lord, or against the light and conviction of a man's own conscience. pag.29,to 42

Five and twenty Arguments against keeping up of any special sin in heart or life, against the Lord, or against the light of a man's own conscience. pag.42,to50

Of the sufferings of Christ.

See, pag.97,to105

The true reasons, why the Sufferings of Christ, though short, yet, have a sufficient power and vertue in them, to satisfie God's justice. pag.272,273,274

Of the Sufferings of Christ in his body.

The Sufferings of Christ in his body, largely opened. pag. 105,to 121

Of the Sufferings of Christ in his Soul.

The Sufferings of Christ in his soul, largely opened. pag. 121,to 131

The Sufferings of Christ in his soul were very high, and great, and wonderful. pag.131,to 137

That Jesus Christ did feel and suffer the very Torments of Hell, though not after an Hellish manner. pag.137,to 153,

Christ's Sufferings for us, should mightily endear Jesus Christ to us. pag.153,154,155

The

The punishments that Christ did suffer for us, must be referred only to the substance, and not to the circumstances of punishment. pag.284,285,286
The meritorious cause of Christ's Sufferings, were the sins of his people. pag.286,287,288
Seven Inferences from the consideration of the great sufferings of Christ pag.289,to 315

Of the Suretyship of Christ.

All the sins of believers, were laid upon Christ, their Surety. pag.80,81,82,83,84,85
Q. *Whether God were not unjust, to give Jesus Christ to be our Surety? answered.* pag.85,86,87,88
The Suretyship of Christ considered at large. pag.374,to 379

T

Of Triumphing in Christ Jesus.

The Imputation of Christ's Righteousness affords us the highest reason to rejoyce and triumph in Christ Jesus. pag. 354,355,356,357,358

Of a True penitential turning from all sin.

A True penitential turning from all sin, lies in six particulars. pag.17,18,19
Five and twenty Arguments to work us to turn from all sin. pag.42,to 50

Of Types.

The Scape-goat was a most lively Type of Christ. pag.368,369

V

Of Universal Obedience.

Five and twenty Arguments for Universal Obedience. pag. 42,to 50
An objection against universal obedience answered. pag.50,51
Universal obedience consists in nine things. pag.51,to 55

Of our Unrighteousness.

Christ's mediatory righteousness takes away all our Unrighteousness. pag.342,343

W

Of Willingness.

Christ's sufferings should work in us the greatest willingness to suffer for Christ. pag.303,to 308

Of the works of God.

The same Works which are peculiar to God, are ascribed to Christ, in the blessed Scriptures. pag.225,226,227

Of Worship.

Divine honour and Worship is due to Christ, and by Angels and Saints, is given unto him. pag.227,228,229
First, All inward Worship is due to Christ. pag.229,230
Secondly, All outward Worship is due to Christ. pag.230,to 232
When Jesus Christ was declared to the world, God did command, even the most glorious Angels to worship him, as his natural and coessential Son pag.232,233

ERRATA,

ERRATA.

P*age* 5.*line* 1.*read* all. *p*.6.*l*.22.*r*.I. *p*.22.*l*.13.*r*.our. *p*.34.*l*.14.heat *r*.heart. *p*.8.*l*.4.him *r*.them. *p*.80.*l*.31.lai *r*.laid. *p*.89.*l*.16.*r*.so. *p*.111.*l*.26. *r*.Αγωνία.*p*.112.*l*.7. opinion *r*.opening. *p*.112. *l*.20.nature *r*.water. *p*.112.*l*.28.*r*.ὡς ὡσεί. *p*.125.*l*.19.*r*.*animam*.*p*.174.*m*.*r*. *Bernard*. *p*.181.*l*.23. *r*.to. *p*.188.*m*.*r*.*summam pœnæ*. *p*.197.*l*.22.love *r*.lose. *p*.202.*l*.1. reviled *r*.revealed. *p*.193.*l*.36. the *r*.their. *p*.212.*l*.18.*r*.not. *p*.133.*m*.*r*.*Relinquit*.*m*.*r*.*confut*.*p*.137.*l*.7.and *r*.the. *p*.138.*m*.*Rom*. *r*.*Act*. *p*.141.*l*.8.Torments *r*.Tormentors. *p*.147.*l*.11.*Isa*.5.*r*.*Isa*.50. *p*.157.*m*. *r*.*magnum*. *p*.232. *l*.30.any *r*.and. *p*.234.*l*.19. *r*.that. *l*.34. not *r*.nor. *p*.238. *l*.3.*r*. שרה. *p*.263.*l*. 30.given *r*.even *p*.267.*l*.21.into *r*.with,with *r*.into. *p*.283.*l*.14.their *r*.her. blot out my wife and children.*p*.296. *l*.4.deared *r*.dearest. *p*.311.*l*.15.*r*.he did. *p*.321.*l*.29.*r*.Secondly. *p*.336.*m*.hat *r*.that. *p*.354.*l*.38. *blot out* it. *in the fourth leaf of the Epistle Dedicatory*,*l*.2. the *r*.this.

There are sundry other mistakes in pointings,changes and transpositions of letters,misfiguring of pages, *&c.* besides: Some are omitted, because they do not much disturb the sence, others, because they will not easily escape thy notice: Share the faults between the Author's absence, and the Printers negligence; and then correct before thou readest.